

A 1348
Catechisme:

So Short for Little
Children,

That they may understand, and
Learne it by two or three yeares
of their Age.

With prayers and Thanksgiving also
adjoyned, and grace before
and after Meate.



L O N D O N:

Printed for Andrew Kembe, and are
to be sold at his Shop on St.

Margerets Hill in

Southwarke. 1939.

CATONIS
DISTICHA MORALIA

EX CASTIGATIONE D.
ERASMI ROTERODAMI

una cum annotationib⁹ & scholijs

Richardi Tauerneri anglico

idiomate conscriptis in

usum Anglicæ ius

uentutis,



LONDINI.

Ex ædibus Richardi Tauerner.

Anno. M. D. XL,

Cum priuilegio ad imprimen-
dum solum.



Richardē Tauerner to the tendre youth
of Englande, Greeting.



He cause, gētle chyldrē, that hath impelled me to take these paynes in this boke, is your weale and cōmoditie. I perceiued, that this boke which is intituled & whiche cōmonly we cal Cato, as it is in de very apte and accōmodate for your education in v̄rtue & learnyng: so it is also very much frequented & bozne in your hādes. But agayn I perceyued, that of & most part it is rather bozne in & hādes, thā imprinted & fixed in the memozy. The cause herof, I coulde cōiecture to be nothyng els, but that the most parte of the boke is cōposed not in solute oratiō, but in metre. which to the rude chylde must nedes be obscure & ful of difficultie & cōsequēty vnpleasaunt and vnsauery. For the redress therfore of this incōueniency, I beyng moued, good chyldrē, with & loue that I beare vnto you, haue not disdayned to playe as it were the chylde agayne, attēpering my selfe to your sēdye wyttes & capacities. I haue not trāslated the boke worde for worde, for thā I shulde take away the office of your schole maister, & also occasiō you to be the moze negligēt & slacke in your study vpo trust of & trāslatiō therof. But I haue with brief scholies only illustrated & opened the sēce of the verses, in whiche thyng I haue chiefly folowed the great clerke of most happy memozy Erasmus of Roterdā, which before me haue done the same in the latine tōge. We it shalbe your partes (swete chyl dren) so to imbrace this boke, & to beare it henceforth not only in hands, but also in mynde, as I may thynke my labour well employed vpon you. Fare you well.

LIBER PRIMVS Fol.ij.
LIBELLVS ELEGAN-
TISSIMVS QVI IN-
SCRIBITVR CATO DE
præceptis uitæ communis.



¶ Vm animaduenterem, q̃plus
rimos homines grauiter er-
rare in uia morum, succurre-
dum et consulendum eorum
opinionem fore existimaui, ma-
xime ut gloriose uiuerent, et
honorem contingerent. Nunc te fili cha-
rissime docebo, quo pacto mores animi
tui componas. Igitur præcepta mea ita le-
gas, ut intelligas. Legere enim et non in-
telligere, negligere est.

Itaq; deo supplica. Parentes ama.
Cognatos cole. Magistrum metue.

The firste reuerence is to god, the nexte to thy fa-
ther, & mother, the thyrde to the rest of thy kyn-
folke. we make supplication vnto God with our
prayers and sacrifices. we loue our parentes whyle
we obserue & obey them. we embrace our kynnsfolke
with offices of humanitie and with vnyng thepr co-
pany. And after all these, the chyld must teare an-
dande in aue of his mayster vnto whose correction
he is commytted.

CATONIS

Datum serua.

The thyng that thou art put in trust wth, kepe it
faythfully.

Foro te para.

That is to say, exerceise thy selfe in suche knowe-
ledge, as thou mayst be conuersaunt in the courte of
pledyng. For in olde tyme this was the fyrst degree
to hygh promociō. Erasmus sayeth that in most an-
cient bookes he fyndeth it wyrtten thus (foro pare) that
is to say, obey and apply thy selfe to the market, that
is to say, to the state present, lyke to the comon pro-
uerbe (vtere foro)

• Cum bonis ambula.

Kepe cumpany with men of honelt haueour. For
fyrste they wyl iudge the suche one as they be with
whom they se the conuersaunt. And secondly by hau-
tyng and keepyng company with the good, thou shalt
become better.

Ad consilium ne accesseris anteq̃ uoceris.

Thruste not thy selfe into other mens counsailes
and affayres, but, when thou art called, then come.

Mundus esto.

That is, neyther fylthy nor ryottouse, but nette
and pure.

Saluta libenter.

Fayre speakyng gendereth and also nourysheth
the frendeshyp of many.

Maiori cede.

That is, Argue not with them that be myghtyer
then thy selfe.

¶

LIBER PRIMVS Fol.iiij.

Minori parce.

Rage not agaynst those that be thy inferiours, but beare sumwhat with them.

Rem tuam custodi.

Waste not rashly thy goodes, leaste eyther foully thou be dzyuen to beggery, or moze foully forced to robbe and steale, or els (which is the nexte colyn to it) to extorte and polle.

Verecundiam serua.

Kepe thy selfe vndefyled and pure from the spottes of foule lechery.

Diligentiam adhibe.

As diligence in al thinges pzeuayleth and beareth the chief stroke: So hath neglygēce alway infelicitie with it accompanied.

Libros lege. Quos legeris memento.

Out of booke is learned anone that whiche by longe experience and vse of lyfe a man can scase at tayne. But here ye muste take hede that ye ouercharge not your selfe with readynge, heapyng one thyng vpon another, and imppryntynge nothyng in the memozy.

Familiam cura.

Thyne owne domesticall affayres are to be cared for, and none other.

Blandus esto.

That is, be courteouse in company.

Irasci ab re noli.

Be not waywarde and harde to please, for at all not to be moued perteyneth rather to a stocke then to a man.

A.iii. Remi-

CATONIS.

Neminem irriseris.

Scorning of other is a tokē of an arrogante folp.
But Erasmus sayeth in some booke it is wrytē thus

Miserum ne irriseris.

As who shulde say, the vices of the mynde do merite to be mocked and scorned, but misery deserueth rather pytie then mockery.

Mutuum dato.

Cui des uideto.

Order whyles a man ought to lende his money, yet not to all sortes of men without choyse, but to suche as wyl well and truly yelde it agayne, and to suche as be worthy to haue suche office of frendshyp bestowed vpon them, and finally to suche as thou couldest fynde in thy harte euen to gyue it.

Iudicio adesto.

In olde tyme it was the chief office of frendshyp, in thy frendes cause, where iudgement was to be giuen, to be with him and to assist him with thy counsel and helpe.

Conuiuare raro.

Ouer ofte to call other to feastes wasteth a mans subitaunce, and ouer ofte to go to feastes is not commendable. But moze rarely to do eyther of them is good humanitie.

Quod satis est dormi.

Slepe not for pleasure but for the necessitie of nature.

Iusiurandum serua.

Thou oughtest not rashely to sweare, and the thyng that thou sweare, thou must perfourme, onles it be a thyng vnlawfull.

Alino

LIBER PRIMVS. Fol. iiii.

Vino te tempera.

Be moderate in wyne, or absteyne from wyne,
For verely to geue wyne to a sponge man, is to put
ogle to tye.

Pugna pro patria.

We must fyg'ht not for euery trylle, but for defense
of our countrey.

Nil temere credideris.

Be not lyght to belcue al thynges that be spoken,

Tu te consule.

Take counsaile of thy selfe, for thou beste knowest
thy selfe and thy thynges. It is also red thus.

Tuto consule.

Take hede of reoperdouse counsailes, folow
sure counsailes.

Meretricem fuge. Literas disce.

Youth is best kepte from harlottes by the studye
of good sciencies.

Nil mentiri uelis.

A lye is a foule vice and namely in a gentyl man.

Bonis benefacito.

Benefytes ought not to be bestowed but vpon
good persons, for otherwyle they be losse.

Maledicus ne esto.

Tempre thy selfe from taunynz of other men.

Existimationem retine.

Maynepte thy good name, that thou lose it not,
for it is sone losse, but it is not sone recouered.

Aequum iudica.

A. iiii. Judge

CATONIS.

Judge not for mede or fauour, but accordyng to the rule of equitie.

Parentes patientia uince.

Though thy parentes handle the not indifferently, yet thou must forbear them.

Beneficij accepti memor esto.

It is a greate complaynes to be myndefull of that thou takest, and forgetfull of that thou gvest.

Ad prætorium stato.

In the kynges court or mayres court where causes be pleaded are many thynges learned.

Consultus esto.

Haue knowledge of the lawe, to the intent thou mayst helpe thy frende.

Vtere uirtute.

Use vertue.

Iracundiam tempera.

Before, he monyshed we shuld not be angry with out cause. Nowe he warneth that alio a iulle angre shulde be moderated.

Trocho lude. Aleas fuge.

The toppe is conuenient for chyl dren. The dysle be infamouse euen amonges the hethen people.

Nihil ex arbitrio uirium feceris.

It is tiranicall, to haue eye to what thou canste do by myght, and not to what thou cannest do by right.

Minorem te non contempseris.

It is the proude mans ppertie and not the wyse mans, to abhoze his inferiour.

Alis

LIBER PRIMVS. Fol.v.

Aliena concupiscere noli.

Be content wth thynne owne.

Coniugem ama.

**Thou must loue thy wyfe, for she is thy partner
bothe of weale and wo.**

Liberos erudi.

Chastice and byynge vp thy chyl dren.

Patere legem quam ipse tuleris

**what ordze thou pzescribest to other, vie thou the
same towarde them.**

Pauca in conuiuio loquere.

**Haue not thou all the wordes at the bozde, that
other men also may haue place to speake.**

Illud stude quod iustum est.

**Be not affectionate to the thyng, that shulde be a
reproche for the to do.**

Amorem libenter ferto.

**Hatred is by all meanes to be fled, and loue de-
syred. And though the person be scale worthy to be
loued agayne, yet suffre thy selfe to be loued.**

DISTICHA DICTA CATONIS.

SI de9 est aius, nobis ut carmina dicūt:
Hic tibi pꝛecipue sit pura mēte colēd9

**The people thought God to be appeased with sa-
crifices of beastes & of thynges corporall. But wher
as God himselfe is a mynde and no bodye, doubtles
he ought chiefly to be honoured with the puritie of**

A. v. mynde

CATONIS.

mynde. Yea and and at this day also the comon sort of christians worshyp god with certayne corporall ceremonies only, where as the moſte thankfull and acceptable worshyp is the godlynes of the mynde, for ſuche worshypers woth the father of heauē ſeke, whiche wyl worshyp him in ſpīte, hymſelfe beyng a ſpīte.

Plus uigila ſemper, nec ſomno dedit⁹ eſto
Nā diuturna qes uitijſ alimēta miniſtrat.

Forasmuche as lyfe is a watchyng, accordyng to the mynde of Plinie, we ought to take hede, that we loſe not the greateſt parte of our lyfe with ſlepe, namely ſithe of the ſame many vices be gedred, as well of the body as of the mynde.

Virtutē primā eſſe puta cōpeſcere linguā.
Proxiμus ille deo, qui ſcit ratione tacere.

The fyrſt, that is to ſay, the chief & greateſt vertue is to re: rayne thy tonge, that thou ſpeakeſt nothyng raſhly. For god whiche is wyſeſt, ſpeaketh ſeldome and not but thynges neceſſarie, wheras there is nothyng, but he ſeeth, nothyng, but he vnderſtandeth. wherfore he is nexte to god, which wyſely and with iudgement of mynde can kepe ſilence.

Sperne repugnando tibi tu cōtrariuſ eſſe.
Conueniet nulli, qui ſecum diſſidet ipſe.

He that ſtryueth with himſelfe ſhall ſul euill agree with other men, that is to ſaye, he that hathe no certayne forme and inſtitute of lyfe, but is with euey paffe of wynde carped nowe hyther nowe thither, is not mete for the company of honeſt men.

Si

LIBER PRIMVS. Fol.vj.

Si uitā inspicias hominū, si deniq; mores,
Cum culpēt alios, nemo sine crimine uiuit

worldly people do marke other mens faultes, no
man seeth his owne, wheras in very dede no person
at all is wydde of vices, if he wyll narowly examyne
his lyfe and maners.

Que nocitura tenes, quis sint chara relinq;
Vtilitas opibus præponi tēpore debet.

Other whyles it is expediēt to throwe away thin-
ges moſte deare vnto vs, if they ſhulde bynge any
reoperdy vpon vs, as to caſte away precious ſtones
and golde, that our lyfe myght be in more ſauſtie, or
pleaſures, that we might recouer our health. For the
pleaſures ought not to be cōſydered, but the vtilitie.

Conſtans & lenis, ut res expoſtulat eſto.

Tēporib; mores ſapiēs ſine crimine mutat

As the tyme requirerh, ſo take vpo the, nowe theſe
nowe thoſe maners. Be ſomtyme graue and ſadde,
and ſomtyme agayne amiable and mylde accorɔdɔng
to the ſeaſon & place. Or if ye rede (leuis) after Eraſ-
mus mynde. Be ſomtyme conſtant and ſomtyme a-
gayne lyght & changeable, as the tyme ſhall require.

Nil temere uxori de ſeruis crede querenti

Sæpe etenim mulier quē cōiūx diligit odit

It is cōmonly the propre and peculiere faulte of
wyues, to moue and ſturte theyr huſbandes agaynſt
theyr ſeruañtes, wherfoze he aduiſerh thē that they
goue not lyghtly credence to ſuche complayntes.

Cūq; mones aliquē, nec ſe uelit ipſe moneri

Si

CATONIS.

Si tibi sit charus, noli desistere cœptis.

It is not ynough lyghtly to monyſhe thy frende, when he doth amysſe. Thou muſt ſtyl call vpon him, thou mayſt not leaue hym that euen with importunitie thou myghteſt ouercome hym, if the matter be ſuche that it toucheth his good name, or his health.

Contra verbosofos noli contendere uerbis.

Sermo daſ cunctis, animi ſapiētia paucis.

If thou medleſt with wyſe men, thou nedeſt not many wordes. If with ſoles, thou ſtryueſt in vayne.

Dilige ſic alios ut ſis tibi charus amicus.

Sic bon⁹ eſto bonis, ne te mala dāna ſeqñt

So vſe thy frendes, as thou mayſte be deare to thy ſelfe. So do good to other, that thou hurte not thy ſelfe.

Ruōres fuge, ne īcipias nou⁹ autor haberi

Nā nulli tacuiſſe nocet, nocet eſſe loquūtū

Spredde no newe tales amonge the people, for a rumour comonly lyghteth vpon his hed, from whence it came. If there be no ieoperdy in the repoſtyng, yet it hurteth the not, to holde thy tonge, if there be any ieoperdy, it hurteth the to vter it.

Rem tibi promiſſā certo promittere noli.

Kara fides, ideo, q̃a multi multa loquūtur.

Make no certayne promyſe to no man vpon truſt of another mans promyſe. That whiche lyeth in thy power, thou mayſt perſorme, but another mans credue thou canneſt not warrant. And the comon ſorte of men beyng moſt ready to promyſe, do oſtentymes

deceyue

LIBER PRIMVS. Fol.vij.

deceyue in perfozmynge the same.

Cū quis te laudat iudex tu⁹ esse memēto.

Plus alijs de te, q̄ tu tibi credere noli.

Esteeme not thy selfe by the praysyng of other mē,
but by thyne owne conscience. Aske thy selfe in what
case thou standest, and if thy mynde answereth the,
that thou arte a farre other person, then this man oz
that man maketh the, thou owest rather to gyue cre-
dence to thyne owne selfe, to whom thou art better
knowne, then to other.

Officiū alterius multis narrare memento.

Atq; alijs quum tu benefeceris ipse sileto.

A good tourne oz benefite, whiche we receyue at
other mens handes, ought to be had in mynde of vs,
but a benefite done to other muste be forgotten.

Multorū cum facta senex & dicta recēses,

Fac tibi succurrāt iuuenis quæfeceris ipse

Aged folke whiche haue sene and harde many
thynges, be wonte to tell the sayenges and dedes of
many. But we ought to endeuour our selues, that
we so behaue vs in youth, that in age we may remē-
bre, not only what other men haue well sayde and
done, but also what we our selues.

Ne cures si quis tacito sermone loquatur

Consciū ipse sibi de se putat omnia dici.

When thou seest certaine men whysper and speake
secretly together, thou mayste not forthwith suspecte
that they speake euell of the. For that were a sygne
of one that is gylty in his owne conscience.

Cum

CATONIS

Cum fueris felix quæ sunt aduersa caueto
Non eodē cursu respōdent ultima primis.

In prosperitie feare adueritie, for fortune is ful
of mutabilite, and oftē tymes of mery begynnynge
folowe sad endynge.

Cū dubia & fragilis sit nobis uita tributa:
In morte alteri⁹ spem tu tibi ponere noli.

It is often sene that he that gapeth for anothers
death is slyste stryken wth deaches darte himselfe,
yea though he be the yonger or stronger body. For
certeynly the very lyfe of man is bypkell, and byca-
keth with euey casualtie.

Exiguum munus cū dat tibi paup amicus,
Accipito placide plene & laudare memēto

Gyttes are to be clemēd not by the pryce, but by
the mynde of him that gryneth.

Infantem nudū quum te natura crearit,
Paupertatis onus patiēter ferre memēto.

Sythe nature hath brought vs forth naked, we
may casefly perceyue, that ryches pertyne not to mans
nature but is straunge from it. It thou lose a mem-
bre of thy body, it may perchaunce greue the, for sum-
what of the is persshed. But if ryches be eyther ta-
ken away, or do not chaunce vnto the, be not muche
agreuēd. For in thesc thynges, which be verely māns
owne, kynges haue not one iote more, thā thou that
art poze. & ylte thou knowe what is in dede thyner
Thinke what thou haddest when thou wast bozne.
Ne timeas illam, quæ uitæ est ultima finis.

Qui

LIBER PRIMVS. Fol.viij.

Qui mortē metuit, qđ uiuit perdit idipsū.

Who so feareth death, dothe not onely not escape death but mozeouer he loseth the very selfe lyfe that is gauen hym. For a carefull lyfe is no lyfe.

Si tibi pro meritis nemo respōdet amic⁹,

Incusare deum noli, sed te ipse coerce.

There is no greater cossey to a mans herte, then an vnthākefull frende, which thyng yet if it happen, wyte it not vpon God as that it came by his faulte. Naye, rather take vp thy selfe, that thou shewe no moze suche frendshyp to vnthankefull bodys.

Ne tibi quid desit, quæsis utere parce.

Vtq; qđ est serues, semp tibi deesse putato

Spende, but spende in measure the thynges that thou haste gotten togyther. And to the intent thou mayste kepe that thou haste, alwayes ymagine thou wantest som what, least al be gone ere thou be ware. For in the purse bottom (sayeth Hesiodē) it is to late sparyng.

Quod præstare potes, ne bis pmiseris ulli,

Ne sis uentosus, dum uis urbanus haberi.

That which thou canest not performe, to promyse though it be but ones, were a token of muche rashenes. But the thyng that thou cannest performe, to promyse it to a man fyyst ones and then agayne is token of boastyng and no poynte of humanitie.

Qui simulat uerbis, nec corde ē fid⁹ amic⁹,

Tu quoq; fac simile, sic ars deluditur arte.

Agaynst him that vseth a colour of frendshyp towarde the and is not in dede thy hartly frende: vse thou

CATONIS.

thou the same also, and occorðyng to the pꝛouerbe
Cren3a cum cretensi. For better it is otherwyles to
kepe a feyned frende, then to make hym thy open
enemy, which thou shuldest do, if thou shewe thy selfe
that thou perceyuest his cloyng.

Noli hoies blādos nimiū sermone pbare.

Fistula dulce canit, uolucrum dum decipit auceps.

Fayre wordes make soles sayne. Esteeme not mā
by theyꝝ good sayenges but by theyꝝ well doynges.
Helpe in wayte of the that speaketh to the moste
fayre. Remembre that byꝝdes also be so mocked and
caught in the snare.

Si tibi sint nati, nec opes, tunc artibꝰ illos
Instrue, quo possint inopē defēdere uitā.

Lunnyng (they say) is no burden, but whether so-
euer a man become, it maynteyneth him, yea muche
more certeynly then money or liuelode, for that may
be taken from him by an hūdꝛeth misfortunes, wher
a science or occupation abydeth.

Qd̄ uile est charū, qd̄ charū est, uile putato
Sic tibi nec parcꝰ, nec auarꝰ habeberis ulli

That the people makeith muche of, that despyce
thou. And that they despice that make thou much of.
Thus shall it come to passe, that neyther thou shalt
be a nygarde to thy selfe. For thou shalt dare vse
the thynges that thou settest not muche by. Neyther
shalt thou seme couetouse to any mā, syth thou shalt
not couet greedely, nor yet kepe busely the thynges
that they moste couet. The people moste regardeth
ryches, but learnyng & vertue they settest by. Turne
thou

LIBER PRIMVS Fol.ix.

thou the opinion. For suche be the thynges to euerp man, as is his opinion of them. The people iudgeth, felaſites, partridges, & quails deinty diſhes. Thinke thou contrary, that they be vile meates, and thinke that the deyntieſt meate of all is a newe layde egge, lettuce, a chyken. Thus neyther ſhalte thou ſeeme a ſnugge to thy ſelfe, ſith thou haſt that which is in thy iudgement deinty, neyther ſhalt thou couet the deinties of other men, which be to the, vile.

Quæ culpare ſoles, ea tu ne feceris ipſe.

Turpe eſt doctori cū culpa redarguit ipſū

It is a foule rebuke for the to do that thyng thy ſelfe, which thou blaimeſt in other. A vicious lite diminitheth a teachers authoritie and eſtimation.

Qd iuſtū eſt petito, uel qd uideat honeſtū

Nā ſtultū eſt petere qd poſſit iure negari.

The thyng which ſeemeth not ryghtfull or vnhonest, is to be deſpyred of no man. For no man oweth in thynges vnlawfull to ſauſy his frendes deſpyre.

Ignotum tibi nolito præponere notis.

Cognita iudicio cōſtant, incognita caſu.

Exchange not eaſely the knowne with the vnkowne. For thou ſhalte moze comodiously vſe the thynges thou knoweſt which thou canneſt iudge of, then that wherof thou haſt had no experience. And ſuche thynges as thou art acquainted with, if they be good thou ſhalt vſe them the moze ryghely, if they be euyl, thou ſhalt bear the & moze eaſely. For as Pwet Plautus ſayeth. Euyls knowne be no euyls. Thynges vnkowne how they ſhal proue it is vncertaine.

B.j. Cum

CATONIS

**Cum dubia incertis uersetur uita periculis,
Pro lucro tibi pone diem, quicūq; laboras**

The sence and or dre is this. wheras the doubteful lyfe of mankynde is turned and tossed with vncerteyne perylles, that is to say, with a thousande casualties and hasardes, thou man what so euer thou art which dost labour, that is to say, which art vexed and troubled with the euyls of this lyfe, coūte every day of thy lyfe as it were wonne and gayned. more then thou lokedest for. For every day that thou hast passed, myght haue ben thy last day, & it was vncerteyn whether it shulde so haue chaunled vnto the, or no.

Vincere cū possis, interdum cede sodali.

Obsequio quoniā dulces uincūtur amici.

O therwhyles thou must gyue place and be obsequious to thy frende though he thou mayste ouercome him and put him to sylence. For surely suche obsequy and gentle fashyons do retayne frendes in amitie.

**Ne dubites cū magna petas impēdere pua
His etenim reb⁹ cōiungit Gratia charos.**

Stycke not to bestowe a lytle for the obteynnyng of muche. For Grace, that is to say, the goddess of beneuolence or fauour coupleth together lourng and deare frendes with these lynkes and chaynes of gyvynge one to another.

Litē inferre caue cū quo tibi grā iūcta est.

Ira odiū generat, cōcordia nutrit amorē.

Take hede thou makelt no stryfe nor contencion with thy frende. For stryuyng and pleadyng with thy frende breedeth oftetymes hatred, where as on
the

LIBER PRIMVS. Fol.x.

the contrary parte con corde nouriſheth loue.

Seruorū ob culpā cū te dolor urget in irā,

Ipſe tibi moderare, tuis ut parcere poſſis.

Punyſhe not thy ſervant or ſcholer ſo longe as thou fele thy ſelfe chaſed wth ire, but ſyſte temp^{re} thy ſelfe, that when thy ang^r is layde, thou mayſte eyther forgyue, or punyſhe moze gently.

Quē ſuperare potes, interdū uince ferēdo

Maxima em̄ morū ſemper patiētia uirtus.

It is a ryght ſoueraygne vertue, yea when thou mayſte haue the vpper hande, yet ſometyme to ſuffer thy ſelfe to be vaynequyſhed, and to negleate thy aduerſary.

Cōſerua potius quæ ſūt iam parta labore

Cū labor in dāno ē, creſcit mortalis egeſtas

It is muche moze ſure and alſo moze eaſy to kepe that thou haſt gotten with thy labour, then to botche vp agayne that thou haſt waſted by ryot. Kepe together then the thyngs alre^dy gotten. For when thy trauell and labour is ſpente in botchyng vp and in recoueryng the dammage and loſſe that thou haſt by thy toly luſteyned, there groweth worldly beggery.

Dapſilis interdum notis, charis, & amicis,

Cū fueris, felix: ſemper tibi proxim⁹ eſto.

When thou arte happy and in wealth be otherw^hyle liberal to thy neyghbour, frēdes, and louers, but be alway neareſt to thy ſelfe.

LIBER SECVNDVS.

B.ij,

Tels

CATONIS.

Telluris si forte uelis cognoscere cultus,
 .. Vergiliū legito, q̄ si mage nosse laboras
 Herbarū uires, Macer tibi carmine dicet.
 Si Romana cupis & Punica noscere bella,
 Lucanū quæras qui Martis prælia dicet.
 Si qd amarelibet, uel discere amare legēdo
 Nasonē petito, sū autē cura tibi hæc est.
 Vt sapiens uiuas, audi quo discere possis
 Per quæ semotum uitij traducitur æuum
 Ergo ades, & quæ sit sapiētia, discē legēdo

Other maters ye may learne of other poetes. Ver-
 gile in his booke of Georgikes teacheth husban-
 dry. Macer setteth out the vertues of herbes. Lu-
 cane wyrteth of the ciuile warres of the Romanes.
 Quide sheweth the art of louyng, and in his Elegies
 teacheth loues. But if thou coudest the arte a waye
 howe to lyue well and ryghtly, rede this boke. This
 shall teache the no vulgare ades and trifles, but af-
 ter what sorte thou mayst leade a lyfe secluded and
 seuered from vices.

Si potes, ignotis etiam prodesse memēto.
 Vtilius regno, meritis acquirere amicos.

Not only vpon our frendes we ought to be bene-
 ficiall, but straungers also muste be wōne with some
 benefite wherin we may do thē good. For it is much
 more profitable for a man to get hym many frendes
 with his demerites and good dedes then to haue a
 kyngdome. A kyngdome may be taken away, frēdes
 wyll sorour him that is deposed or put out, for they
 be

LIBER SECVNDVS Fol.xj.

be far sarer whom thou wylnest with benefite, then
whom thou pzeisest with power.

Mitte arcana dei, cœlūq; inquirere qd sit.

Cum sis mortalis, quæ sūt mortalia cura.

Accordyng to the sentence of Socrates, those thinges
that be aboue vs longe nothyng to vs. He admoni-
sheth vs therfore that omittyng the study of na-
turall philosophie, we wyl regarde the thynges, that
perceyue to the humane lyfe, that is to wete, to the
framyng of maners and pourgyng the mynde of
euyl affectes.

Linq̃ metū lethi, nā stultū est tpe in omni.

Dum mortē metuis amittis gaudia uitæ.

Relinquethe the feare of death, for there is great
folly ioynd therewithall at all tymes. For fyrste the
person so fearyng death, can by no meanes shune the
thyng he feareth. Secōde, if this lyfe hath any swet-
nes in it, all that he loseth througħ his owne folly.

Iratus de re incerta contendere noli.

Impedit ira animū, ne possit cernere uerū.

Of a mater vncertayne or of a doutfull question,
se thou neuer do contende or dispute, when thou art
angry. For anger is a greate obstacle and let to the
mynde that it can not discern ne espye the trouth.

Fac sūptū propere, cū res desiderat ipsa.

Dādū etem̃ ē aliqd, cū tps postulat aut res.

Do cost, when the mater requyrez, quickly and
redely least eyther thou seme to do it wth an euyl
wyl, or doest it when the tyme is past.

B.iiij.

Quod

CATONIS

Quā nimīū ē fugito, puo gaudere memēto,
Tuta mage ē puppis, modico q̄ flumīe ferē

The lowe state & condicron of lyfe is surer then
the hygh, lyke as a shyp is in more safty which is in
a lytle floude then that which swymmeth in the wa-
ues of the mayne sees.

Quā pudeat, socios prudēs celare memēto,
Ne plures culpent id qd̄ tibi displicet uni.

If thou be wyse, remembre thou do not disclose to
any if thou hast done ought that thou mayst be asha-
med of, least many men nowe do blame the for that
whiche afore thou bewydest thy selfe, discontented
but the alone.

Nolo putes prauos hoīes peccata lucrari.
Tēporib⁹ peccata latēt, & tēpore parent.

I wyll not thou shuldest thynke (sayeth this au-
thour) that euyll disposed and wycked men do wyn
theyr mēdeuours and offēces, that is to say, that
they shall escape so quite without punyshement, for
that were a wyning vnto them & a gaynes of theyr
nauynes. Nay, they scape not so. For as tyme coue-
reth, so tyme alio bewyeth all thynges.

Corporis exigui uires contemnere noli.
Consilio pollet, cui uim natura negauit.

Despyse not the powers of a lytle body. For of-
tentymes that which lacketh in the bodely strength
is recompensed in the strength of the mynde.

Quē scieris nō esse parē tibi tēpore cede.
Victorem a uicto superari sape uidemus.

LIBER SECVNDVS. Fol.xij.

If thou perceyuest that thou haste a do with one that is myghtyer then thou, & that thou art ouermatched, giue place for a time and suffre him to haue the victory. For in procelle of tyme it often happeth that by the chaunge and alteration of humane thynges he that befoze was the better man is now become the wors and inferior.

Aduersus notum noli contendere uerbis.

Lis minimis uerbis interdū maxia crescit.

with thyng olde knowne and famlier acquayntaunce it ryue not to foze. For of very small and lyght wordes otherwhyles groweth great and greuous debate.

Quid deus intendat noli perquirere forte

Quid statuāt de te, sine te deliberat ipse.

Searche not by lottes, sorcery, wycheecraftz or other wicked craftes, what shall become of the forasmuche as god wyll not thou shulde knowe it. For he calleth not the to counsaile when he goeth aboute to determyn any thyng of the. What if he wolde haue the knowe it, doutles he wolde call the to counsaile.

Inuidiam nimio cultu uitare memento.

Quæ si nō lædit, tñ hāc sufferre molestū est

Enuy throughe ouermuche gorgeousnes and furnyng of thy selfe se thou shun, that is to say, take hede that thy porte be not so greate and stately that other men haue enuy at the. For albeit the enuy of others hurte the not, yet it is a paynfull thyng to suffre it.

Esto animo forti, cum sis dānatus inique.

B.iii.

Re=

CATONIS.

Nemo diu gaudet, qui iudice uicit iniquo

Take a good herte to the thoughe thy aduersary agaynst ryght and equitie hath by parcialitie of the iudge ouercome the. For surely he shal not sope long that so worketh but the thyng that the iudge hathe wickedly iudged god wyl reuudge.

Litis præteritæ noli maledicta referre.

Post inimicitias irā meminisse malorū est.

After attonement made betwene partie & partie, the euill tales of the contencion passed ought nomore to bereherse, but all the former wronges ought to be cleene forgotten.

Nec te collaudes, nec te culpaueris ipse.

Hoc faciunt stulti, quos glia uexat inanis.

Neither prayse nor dyspraise thy selfe. For who soeuer doth eyther of the, semeth to seke vayne glory. For euen he that dyspraiseth hym selfe semeth for this intent to do it, that he may be contraryed of suche as heare hym and so be praysed of them.

Vtere quæsitis modice, cū sūptus abūdat.

Labis exiguo, pā partū est tempore lōgo.

Use measurably and sparingly the thynges that thou hast gotten together. For when a mans expenses be great and vnrasonable, then doth his substance and goodes consume and wast away in a lytle tyme which were gotten in longe tyme.

Insipiens esto, cum tēpus postulat aut res.

Stultitiā simulare loco prudētia sūma est:

Do not alwaye pzetende grauitie and wysdome, but otherwhyles take the person of a foole vpon the,
when

LIBER SECVNDVS. Fo.xiif.

When the tyme of mater so requireth. For when occasion serueth, to counterfayte folp, is moſte hygh wyſdome.

Luxuriã fugito, ſimul & uitare memento.

Crimen auaritiã, nam ſunt cõtraria famã.

Flee exceſſe and ryot in all thynges, and agayne remembze to eſchue the crime & blame of couetouſnes, for both of them be contrary to a good name & fame.

Noli tu quãdã referenti credere ſemper.

Exigua eſt tribuẽda fides q̃ m̃ſa loquunt̃.

Se thou beleue not him that is alwayes tellynge and reportynge of tales. For ſurely ſmale credence ought to be gyuen to ſuche as be great talkers.

Quod potu peccas, ignoſcere tu tibi noli.

Nã nullũ crimen uini eſt, ſed culpa bibẽtis

That thou offende and do a myſſe through dꝛõkenþp, forgyue not thy ſelfe, but rather blame and accuſe, yea and punyſhe thy ſelfe. For verely it is not the wyne, ale, oz bere that ought to be blamed when a faulte is done of a dꝛũkerd, but it is the ſelfe dꝛynckers faulte.

Conſiliũ arcanũ tacito cõmitte ſodali.

Corporis auxilium medico cõmitte fideli

Cõmyt thy priuite and ſecrete counſayle not to euery perſon but to thy ſpyll and ſecret frende. And the helpe and cure of thy body betake to a ſapthefull phyſician.

Noli ſuccellus indignos ferre moleſte.

Indulget fortuna malis ut lædere poſſit.

E.v.

Take

CATONIS.

Take not greuouſly, when eyther thy matters proſpere not as thou art worſthy, or whẽ other mens matters proſper better, then they be worſthy. For fortune fauoureth many tymes and cheriſcth euill perſons to the intent ſhe may hurte them and do them diſpleaſure at length.

Proſpice q̄ ueniūt hos caſus eſſe ferēdos.

Nā læui⁹ lædit quicquid præuideris ante.

Forſee and caſt betoze with thy ſelfe the chaūces that come, to the intent thou mayſte the better beare them. For it is a muche eaſyer and lyghter grief, whẽ the thyng is ſene betoze.

Rebus in aduerſis animū ſubmittere noli,
Spē retine, ſpes una hoīm nec morte reliq̄t

In aduerſitie caſte not downe thy herte and courage, but kepe ſtyll a good hope of a better day. For only hope forſaketh not man no not in death.

Rem tibi quā noſcis aptam dimittere noli
Fronte capillata, poſt eſt Occaſio calua.

When thou ſeeſt a thing mete for the, let it not ſlyp, but take the occaſion when it ſerueth. For occaſion is thus paynted. She is betoze in the trount of her hed all heary ſo that a man may eaſely catche holde of her, but behynde ſhe is balde.

Qđ ſequit̄ ſpecta, qđq; iminet, āte uideto.
Illū imitare deū, qui partē ſpectat utrāq;.

Behold the thyng that alredy is come and which nowe foloweth the, and forſee the thyng alſo that is cōmyng and whiche hangeth ouer thy hed. As who ſhulde ſay. Of thynges paſſed done wel or other wyſe learne

LIBER SECVNDVS. Fo.xiiij.

learne howe to vse thynges to come. wherin thou shalt folowe the example of Janus the auncient god of the Romaynes paynted with two faces in whom was fygured a prudent and wyse man which ought to loke both behynde him and before him. Thynges behynde the be thynges passed, and thynges before the be thynges to come. For so muste thou take this word (sequitur) here.

Fortior ut ualeas, interdum parcioresto.

Pauca uoluptati debentur, plura saluti.

To thintent thou mayst be the stronger and haue thy health the better be other whyles more sparyng, tobre, scant, and moderate in thy dyet. Somewhat ought to be gyuen to pleasure, but more to health.

**Iudiciũ populi nunq̃ contempseris unus,
Ne nulli placeas, dũ uis cõtēnere multos.**

Thou beyng but one man se thou neuer despice the iudgement of the people, least whyle thou wylte despyse many, thou please none.

**Sit tibi præcipue, qđ primũ est, cura salutis
Tēpora ne culpes, quũ sis tibi causa doloris**

Afoze all other thynges take hede of thy health, for that is the chief and principal thyng to be regarded, leaste, it thou fall into diseases through thyne owne misgouernaunce, thou blamest the tyme or the vnhollesomnes of the ayre or place (as cōmonly men do) where thou art cause thy selfe of thy trouble and sorowe.

**Sōnia ne cures, nã mēs hũana quod optat
Cũ uigilat sperās, p̃ somnũ cernit idipsum**

Marke

CATONIS

Marke thou not superstitiously, neyther yet regarde thou thy dreames. For comonly that mannes mynde wytheth for, by hoppyng, whyle it waketh, it seeth the same by representacion in slepe.

LIBER TERTIVS.

HOc q̄cūq; uelis carmē cognoscere lector
Hęc p̄cepta feres, q̄ sūt gratissima uitæ.
Instrue p̄ceptis animū, nec discere cesses
Nā sine doctrina uita ē, quasi mortis imago
Cōmoda mīa feres: sin aut spreueris illud,
Non me scriptorem, sed te neglexeris ipse

Thou what so euer thou arte (good reader) whiche doest couet to knowe thys boke of verses: shalte carry away most holsome and comendable p̄ceptes of lpyng. Furnyſhe therfore thy mynde with mozal lessons, and cease not to learne. For without lerning surely this lyfe is as who shulde say an ymage or representacion of death. Thou shalte, I saye, beare away many comodities by readyng and reuoluyng this boke. Contrary, if thou setteſt nought by it, thou shalt not despyse me that am y wyter, but thy selfe. Cū recte uiuas, ne cures uerba malorum.

Arbitrij nr̄i non est, quid quisq; loquatur.

When thou lyuest well: regarde not the wordes of euill persons that can speake good by no men of honesty. Neyther doſt it lye in our power and choyse what euery man speaketh. wherfore syth we can let roman to speake, it is not our faultē, but theyrs.

Product⁹ testis, saluo tamen ante pudore,

Quana-

LIBER TERTIVS. Fol.xv.

Quātumcunq; potes, celato crimen amici.

When thou art brought forth for a wytnes in thy frendes mater: do as much as thou canst, thy honesty saued, to hyde thy frendes blame.

Sermones blādos, blesosq; cauere memēto

Simplicitas ueri sana ē, fraus ficta loquēdi

Trouthes tale is playne and simple without any flaterynge, where as fayre speache lyeth cōmonly in awayte to deceyue the. Take hede therfore of fayre and lpsyng wordes that thou be not mocked and defrauded.

Segnitie[m] fugito, quæ uitæ ignauia fertur

Nā cum aim⁹ lāguet, cōsumit iertia corp⁹.

A slouthfull and ydle lyfe is to be fled. For when the mynde is valusty, then doth ydlenes cōsume the body.

Interpone tuis interdum gaudia curis.

Vt possis animo quēuis sufferre laborem.

The mynde that is weryed with earnest thynges must otherwhyles be refreshed with honest and moderate pleasures that it may be the better hable to endure labours. For as the poete Ouide wyrteth. Nithyng without interchaūgeable rest can endure.

Alterius dictū aut factū, ne carpseris unq̃.

Exemplo simili ne te derideat alter.

Checke at no tyme another mans worde or dede, leaste with lyke example another man scozne the.

Que tibi fors dederit tabula sup̃ma notato

Augendo serua, ne sis quē fama loquatur.

Duche

CATONIS.

Suche thynges as heritage or executory (whiche here is called *sors suprema*) hath brought vnto the being noted and wryten in the table testamentarie or laste wyll of thy auncester or frende, kepe the wel with augmenting the same rather then diminishing, least thou be suche one as the same shall speake on.

**Cum tibi diuitiæ superant in fine senectæ,
Munificus facito uiuas, non parcus amicis**

When in thy very laste age thou hast foyson and a boundance of ryches, lyue after a free and liberall sorte and no nygarde to thy frendes.

**Vtile cōsiliū dominus ne despice serui.
Nullius sensum si prodest, tempseris unq̃**

Thou that arte a mayster despyse not the profitable counsaile of thy seruauent. No despyse no mans aduise and conceyte if it be auaylable and good.

**Rebus, & in censu, si nō est quod fuit ante,
Fac uiuas cōtentus eo, quod tpa præbent**

If in goodes and in coyne it be not with the as it hath bene in tymes past, do so then that thou mayste lyue contented with that that the tyme gyueth and ministrerh vnto the.

Vxorē fuge, ne ducas sub nomine dotis.

Nec retinere uelis, si cœperit esse molesta.

Beware and flee this thyng, that thou mary not a wyfe for the goodes sake that she bryngeth with her. No, kepe her not, if she begun to be greivous and comberous vnto the, but let her go with that she brought a gods name rather then thou shouldest be disquieted all thy lyfe longe with her. Here shall ye

note

LIBER TERTIVS. Fol.xvj.

note that by the lawes of the Romaines, afore the religion of Christ came amonges them, they myght at theyr pleasure myste a waye theyr wyues, if they lyked them not and take newe. But christen men cā not do so. wherfore they ought to be the more diligēt and cyrcumspecte to chuse suche as they may lyue in quiet with.

Multorū disce exēplo, quæ facta sequaris,
Quæ fugias. Vita ē nobis aliena magistra.

Learn by the example of many what dedes thou mayst folowe and what thou mayest flee. For the lyfe of other men ought to be vnto vs euen a scole mayster and teacher what we ought to do.

Qđ potes id tentes, opis ne pōdere p̄ssus,
Succūbat labor, & frustra tētata reliquas.

Atttempte the thyng that thou art hable to do, least if thou be pressed and ouercharged with the wayght of the worke, thy labour quayle, and so thou be compelled to leaue the thinges that thou hast vayne attempted.

Qđ nosti haud recte factum, nolito tacere,
Ne uideare malos imitari uelle tacendo.

Kepe not close the thyng that thou thynkest not ryghtly done, least thou seme to be desirouse to folowe the euyl persons by concelyng theyr trechery.

Iudicis auxilium sub iniqua lege rogato.

Ipsę etiam leges cupiunt, ut iure regātur.

Extremite of lawe is extreme iniury as the poete Terence sayeth. wherfore if cōtrary to equitie thou be pressed with the rigour and extremite, desyre helpe

Summa
Summa
Summa

CATONIS.

helpe of the iudge that hath authoritie to temper the rigour as the case requireth. For the very lawes themselves demaunde the same, that they shulde be moderated and expounded accordynge to equitie and conscience.

*Qd merito pateris, patiēter ferre memēto,
Cūq; reus tibi sis, ipsum te iudice damna.*

Be incōmoditie that thou suffrest through thyne owne faulte & deseruyng suffice patiently, and when thou art gilty in thyne owne cōscience piously to thy selfe, be iudge of thy selfe and condemne thy selfe.

*Multa legas facito, perlectis celige multa.
Nā mirāda canūt, sed non credēda poetæ.*

Rede muche, and out of thynges that thou haste thzoughly red chuse and pryke out much, and not al. For the poetes recorde thynges wondertull but not alwayes credible.

*Inter conuiuas fac sis sermone modestus.
Ne dicare loquax, dū uis urbanus haberi.*

Be sobze of thy wordes at a table amōges gestes, least whyle thou desyrest to be couēted a manerly man thou be called contrary to thy expectation, a prattler.

*Cōiugis iratæ nolito uerba timere. (rat.
Nā lachrymis struit īlidias, dū fœmia ploz*

Be thou not moued with the wepyng wordes of thy wife whē she is angry. For a womā whē she wepeth, goeth about with her teares to worke decepte.

Vtere quæsitis, sed ne uidearis abuti.

Qui sua cōsumūt, cū deest, aliena sequūt.

Use

LIBER TERTIVS Fol.xviij.

Use but abuse not thy goodes that thou hast gotten. For they that consume theyr owne, when they lacke, ensue other mens.

Fac tibi pponas mortē non esse timēdam.

Quæ bona si non ē, finis tñ illa malorū est.

Death euen for this very cause is not to be feared for that it is the ende of all worldly trouble and displeasure.

Vxoris linguā, si frugi est, ferre memento.

Nāq; malū ē, nil uelle pati, nec posse tacere

Be content to suffre thy wyues tongue, if she be thyselfe and a good houswyfe bcsydes forth. For this rather is an euill propertie that one wyll suffre nothing, and yet can not tempre his owne tongue.

Dilige non ægra charos pietate parentes.

Nec matrē offēdas, dū uis bon⁹ eē parēti:

Loue thy deare parentes with a voluntary kyndnes and not as it were by compulsion of the lawes. And agayne do not so cleaue to thy father that thou shalt displease thy mother, but beare thy selfe euenly to bothe.

LIBER QVARTVS.

SEcurā quicunq; cupis traducere uitam,

Nec uitij hærere aimū q̄ morib⁹ obsūt:

Hęc p̄cepta tibi semp relegenda memēto.

Inuenies aliquid, in quo te utare magistro

Whoso euer coueteth to leade a quyet lyfe and labourereth that hys mynde be not intangled wyth vices, which be very hurtful to vertuous and honest

L. j. maners

CATONIS

maners, lette hym alwayes reuolue these lessons. & trowe he shall fynde somewhat wherein he maye vse him selte as a mayster and gouernour of his lyfe, being holpen with these pzeceptes.

Despice diuitias, si uis animo esse beatus.

Quas qui suspiciūt, mēdicāt semper auari.

Regarde not worldly ryches, if thou desyrest to be happy and blessed in thy mynde. For surely they that be in loue with ryches, be couetouse & alwayes beggars. For a beggars bagge is neuer fylled. They haue neuer ynough. They be still neddy.

Cōmoda naturæ nullo tibi tēpore deerūt.

Sī contentus eo fueris quod postulat usus

The necessary cōmodities of nature thou shalt neuer want, if thou wyl be contented w ith that that the pzeent vse asketh.

Cū sis incaut⁹, nec rem ratione gubernes,

Noli fortunā, quæ non est, discere ca cam.

where as thou arte an euell husbände thy selfe, and doest not ordeine thy thynges with wysdome and reason, call not fortune blynde, for there is no luche thyng.

Dilige denarium, sed parce dilige formā.

Quā nemo fact⁹ nec honest⁹ captat habere

As it is a wyse mane propertie to loue money for the vse of it: so it is a folce to loue to se it, to handle it, and to fede his eyen w ith it. For no honest or holy man sebeth that.

Cū fueris locuples, corpus curare memēto

Aeger

LIBER QVARTVS Fo.xviij.

Aeger diues habet nūmos, sed non habet ipsum.

If thou be ryche, loke to thy bodely health. The
sicke riche mā hath money, but him selfe he hath not.

Verbera cū tuleris discens aliquñ magistri.

Fer patris imperiū, quū uerbis exit in irā.

where as thou suffrest otherwhyle euen the bea-
tinges of thy maister in the scole when thou learest,
be not agreued to beare thy fathers gouernaūce and
authoritie when with wordes he fal out with the in
his mode and passion.

Res age q̄ profunt, rursus uitare memēto.

in q̄bus error inest, nec spes ē certa laboris

Exercise thy selfe in thynges profitable, & againe
eschue suche as be doutfull and wherein thou mayste
be deceyued. Se thou hast a sure hope of thy labour,
and accor̄dyng to the cōmon sayeng. *Quæ dubitas ne
feceris.* Do not the thynges thou douteest in.

Quod donare potes, gratis cōcede rogāti.

Nā recte fecisse bonis, in parte lucrorū est.

Gyue frely and franckely that thou mayst con-
ueniently forbeare. For a good turne done to good
men is to be numbred in the parte of gaynes, accor̄-
dyng to the Wīme Publian. *Beneficium dando accipit
qui digno dedit.* He hath receyued a good turne by gy-
uyng, whiche hath gyuen or done a good turne to
the worthyp.

Qd̄ tibe suspectū ē, cōfestim discute qd̄ sit,

Nāq; solent primo q̄ sunt neglecta nocere.

The thyng that is suspected vnto the, forthwith
L.ij. boulte

CATONIS

hoult it out. For thynges whiche at the begynnyng be not looked vpon, do comonly muche harme to a man ere he be ware.

**Cū te detineat Veneris dānosa uoluptas,
Indulgere gulæ noli, quæ uētris amica est.**

When the chargeable and lossfull pleasure of the body doth occupy and imbrace thee, which doubtles is a greate waster of thy goodes, take hede thou gye not thy selfe also to deyntry fare for the pleasaunt satisfieng of thy mouth and palate (which lust and desyre to fare deintely is here called *Gula*, and is the belyes frinde) leaste thou ouercharge thy selfe with expenses and so be brought to extreme beggery. The sence then of the verses is this. Beware thou double not thy sore, one curl may so so be begone, two at ones can not. To loue women is chargeable. To fede of deyntry and fyne meates is also chargeable. If thou wylte nedes ensue the one, flee the other.

**Cum tibi pponas animalia cuncta timere.
Vnū hoīem tibi p̄cipio plus esse timendū.**

Where as in thyne owne conceyte thou doste caske the to feare all beastes namely suche as be wylde and perillous: by myne aduise (sayeth this *Cato*) thou shalte feare one luyng thyng, that is to wete, man aboue them all. For no beaste is moze hurtfull to man, then man is to man.

**Cū tibi p̄ualidē fuerint in corpore uires
Fac sapias, sic tu poteris uir fortis haberi.**

If thou be of moste puissant strength in thy body, thou art not forthwyth to be called a stronge or valiant

LIBER QVARTVS. Fol.xix.

Want mā, onles thou couple with it the power of the
wyt, that is to say, wysdome, wherewith thou mayste
ryghtly vse thy bodely strength.

Auxilium a notis petito, si forte laboras.

Nec quisq̃ melior medic⁹, q̃ fidus amicus.

Thou openest the diseases of thy body to a phis-
icien. Open the diseases of thy mynde to a saythefull
frende. The one healeth with medecines, the other
with good counsaile.

Cū sis ipse nocēs, moriſ cur uictima p te?

Stultitia est morte alterius sperare salutē.

Both thou arte the offender thy selfe, why dothe
the gyltye beaste which, thou offerest vp in sacrifice
for thy syn dye for the, o thou Romayn (for to the Ro-
lyshe Romaynes than panyms this was wyten of a
wylse panym). It is, sayeth he, a greate folly to haue
hope of health in the death of another thyng.

Cum tibi uel sociū uel fidū quæris amicū,

Non tibi fortuna est hoīs, sed uita petēda.

If thou seke a frende, or a felowe epyther in wed-
locke or in other doynges: esteeme not hym or her by
the goodes and prosperouse fortune, but by the good
properties and maners of lyfe.

Vtere quæsitis opibus, fuge nomen auari.

Quid tibi diuitiē profunt si paup abūdas?

Thou hast in vayne gotte ryches, if thou dare not
vse them, but in myddes of all thy ryches lyuest ne-
dely. For if they do the no good it is all one as yf
thou had them not at all.

CATONIS.

Si famam seruare cupis, dū uiuis, honestā,
Fac fugias aīo, q̄ sunt mala gaudia uitæ.

If thou wilt kepe vp thy good name and honest
estimation whyle thou lyuest: Se thou flee in thy
mynde the euyl and hurtful pleasures of lyfe, as glo-
tony, lechery and suche lyke.

Cum sapias animo, noli irridere senectam.

Nam q̄cūq; senex, sensus puerilis in illo est

when thou arte in thy lusty and best age and dost
flourishe in wyt and wysdome, se thou scozne not age,
that is to saye, the aged men, whose wyttes beyng
nowe not so quicke and freshe as they were, be euery
day more feble and more & growe chyldyshe agayne
accozdyng to the prouerbe. *Bis Pueri, senes.* Olde men
be twyse chyldren.

Disce aliqd, nā cū subito fortuna recedit,

Ars remanet, uitāq; hoīs non deserit unq̄.

fortune oftetymes dothe sodenly plucke from a
man his goodes, as by fyre, by theues, by warres, by
slyppwake, and by a thousande casualties, but cun-
nyng or science can not be taken from the. This ther-
fore is the surest possessiō which alwayes and euery
where shall mainteyne the.

Perspicito cūctos tacit⁹ qd quisq; loquat̃.

Sermo hoīm mores & celat, & indicat idē.

Marke secretly with thy selfe and espye out all
persons what euery mans talke is. For theyr talke
doth hyde theyr maners and condicions for a tyme
if they be dissemblers, and agayne theyr talke at an-
other tyme bewrey and shewe what they be.

Exerce

LIBER QVARTVS. Fol.xx.

Exerce studiū, quamuis perceperis artem.

Vt cura ingeniū, sic & manus adiuuat usū.

As learnyng wylt banyshe a way if thou reteyne
it not with dayly excercise: So an handy occupation
oz crafte must be holpen and increased with labour.

Multum ne cures uenturi tempora fati.

Nō timet is mortē, qui scit cōtēnere uitā.

If thou wylt be free from the fear of death, learne
not to let muche by lyfe. For as Aristotle full fearly
teacheth, the vse oz fruition of nothyng is pleasaunt
onles after a sozt thou hast despyled the same ainedy.

Disce, sed a doctis, indoctos ipse doceto.

Propagāda etenim rerū doctrina bonarū.

Learne not of euery man, but of suche as can tea-
che the agayne, and agayne the thyng that thou hast
learned of other, the same se thou teach to other. For
the knowldege of thynges profitable is not to be hyd,
but to be reached as it were by handes from one to
another.

Hoc bibe qđ possis, si tu uis uiuere sanus.

Morbi causa mali ē hōi quādoq; uoluptas

Drynke not more than thou arte able to beare,
and more then shal suffice nature. For that short plea-
sure of drynking oftentimes bzeadeth to a mā a longe
and paynfull syckenes.

Laudatis qđcunq; palā, qđcunq; probaris,

Hoc uide ne rursus leuitatis crimine dānes

what so euer thyng thou shalte praysse, and what
soeuer thou shalt allowe, se thou do not agayne dāne

L.iii. and

CATONIS

and disallowe the same through the vice of lyghenes.
Tranquillis rebus quæ sūt aduersa caueto
Rursus in aduersis meli⁹ sperare memeto.

Be not careles whē fortune is quiet and caulme,
but feare some tempest, agayne whē fortune rageth,
hope for better wether. In prosperitie feare aduer-
sitie, that thou be not thoughtles, and in aduersitie
loke for prosperitie, that thou be not hartles.

Discere ne cesses, cura sapientia crescit.

Rara datur longo prudētia temporis usu.

Let vs neuer cease learnyng, for by study and ex-
ercise of the mynde doth wysdome encrease. Yea by
longe experience and vse oftetymes is gyuen a rare,
that is to say, a singuler and seldom sene wysdome.

Parce laudato, nam quē tu sæpe probaris,
Vna dies, qualis fuerit mōstrabit amicus.

Be scant of thy prayse. Etolle not thy frēde with
to hyghe cōmendacions whom thou halte not yet
thoroughly tryed, least one day come that shall vicer
him to be a farte other man than thou takest him for.

Ne pudeat quæ nescieris te uelle doceri.

Scire aliqd laus ē, pudor ē nil discere uelle

Some are stryken with suche folyshe shame that
they had rather be euer ignozante, thā ons to learne
wheras yet they knowe it is an hyghe cōmendacion
to haue knowledge and a foule reproche to be igno-
rant lyke a brute beaste.

Cū venere & baccho lis ē & iūcta uoluptas
Qd lautū est aio cōplectere, sed fuge lites.

There

LIBER QVARTVS. Fol.xxj.

There is ioyned with Venus and with Bacchus both pleasure and also streyfe, pleasure if ye vse theyr commodities merrily and wel, streyfe and displeasure if ye vse the other wyse. wyne (the makyng wher of was inuented by Bacchus) is greatly taken, maketh the herte cherefull, in nobelty, setteth men together by the eares. Like wyne it is of loue lawfully taken and honestly it delyteth, otherwyse it breedeth discorde and variance.

Demissos animo tacitos, uitare memēto.

Qua flumē placidū ē, forsā latet altius ūda.

Elchue sad and still persons. For they seeme to go about some great myschiet. Euen as a fladdre of water is to be moſte feared where it is moſte calme, for there it is wont to be deepest. So Cesar euer feared more Brutus and Cassius which were pale and still men, then he feared Antonius that loued to make good chere and to be dronke.

*Cum tibi displiceat rerum fortuna tuarū,
Alterius specta, quo sit discrimine peior.*

As ofte as the fortune of thyne owne thynges displease the, consioze the fortune of another man in what deuersitie thy fortune is worse then his.

*Q. I potes id tenta, nā littus carpere remis
Tutius est multo, q̄ uelū tendere in altum.*

Sure thynges ought rather to be attempted thā great. For surer it is to rowe by the shore and to vse oores then with full saile to cutte the waues in the mayne. Sees with great peryll and danger.

Cōtra hominē iustū praue cōtendere noli.

C.v. Sem

CATONIS

Semper enim deus iniustas ulciscitur iras.

Stryue not crokedly and frowardly agaynste a iust man. foz god euer reuēgeth wꝑongful veraciōs.

Ereptis opibus noli inoerere querendo.

Sed gaude potius, tibi si cōtingat habere

It ryches chaunce vnto the, be glao. If they be by some myffortune taken awaye: Do not moꝛne and toꝛmente thy selfe with complaynyng.

Est iactura grauis, quæ sūt a mittere dānis.

Sūt quedā quæ ferre decet patiēter amīcū

It is a loze lōse to lose the thynges a man haue in his possession by the damage & faulte of his frende, as if his beastes shulde eat vp my coꝛne oz such lyke thyng. I wold not be cōtented therwith but require amēdes. Yet agayne some thynges there be whiche it becōmeth a frende patiently to suffre of hys frende namely lyght and smale offences.

Tēpora lōga tibi noli pmittere uitæ. (bra

Quocūq; igrederis seq̃ mors corp⁹ ut um-

A Roman can promise longe lyfe to him selfe, sithe death, & hyther so euer a man goeth doth folowe him none other wyse, thā the shadowe foloweth the body.

Thure deū placā, uitulū sine crescat aratro

Ne credas placare deū, dum cæde litatur.

Appeare gods indignacion and wꝛath with frankencence and suffre the cause that it may growe to be fyte and mete foz the plough. foz thinke not that thou dost pacify god whē thou makest sacrifice vnto him with the slaughter of calues and other beastes.

Cede

LIBER QVARTVS. Fo.xxij.

Cede locum læsus fortunæ, cede potenti.

Lædere qui potuit, prodesse aliquñ ualebit

¶ Gyue place to fortune that is to say to men that be fortunate and ryche and though thou be somtyme hurted and wronged of them, yet I say gyue place. Gyue place also to men of power and myght. For he that was of power to hurte the shalbe hable to do the good somtyme.

Cū quid peccaris castiga teipse subinde.

Vulnera dū sanas dolor ē medicia doloris.

When thou shalte do any thyng amys: do not wyne at thynne owne faultz, as some do, but chastice and chydre thy seite forthwith. For sorowe is the medecine of sorowe whyle a man suffre his woundes to be cured. A smartyng wounde can not be healed without a bityng playster or medecyne. So lyke wyle it is of the diseases of the mynde.

Dānaris nūq̃ post longū tēpus amicū. (to.

Mutauit mores, sed pignora prima memēs

¶ Heuer condemne nor vtterly cast away thy frēde after a longe tyme of frendshyp vsed and continued betwene you. He hath chaunged perchaunce his manners, he is not the man he was wonte to be. Well what then? Yet remembze thou the fyrste and olde bandes and tokens of loue betwene you, and shewe him somwhat the moze fauour for that.

Gratior officijs quo sis image, charior esto,

Ne nomē subeas quod dicitur officiperda

¶ To the intent thou mayst be the better beloued of men se thou be rather the moze thankeful and kynde
to

CATONIS.

towardest men wyppnyng theyr hartes with woordes
and offices of humanitie, least thou do elles run into
the name which of latin people was called *officiperda*
that is to saye, as some men interpret it, one vpon
whom a good turne bestowed is losse, or as other
thynke a destroyer and loser of all good humanitie.

Suspect⁹, caueas, ne sis miser oibus horis.

Nā timidis & suspectis aptissima mors est.

Thou beyng a man suspiciouse, suspectynge and
fearng the wagging of euery strawe, take hede,
that thou lyue not a wretchede all dayes of thy lyfe as
who shulde say, he that suspecteth euery trylle, muste
nedes lyue a wretched lyfe. For vnto fearfull and
suspectynge persons is death mooste mete and conue-
nient, forasmuche as they can not lyue sweetly and
pleasauntly.

*Cū fueris seruos proprios marcat⁹ in usus
Et famulos dicas, hoies tamē esse memēto*

It thou shalte bye bonde men for thyne owne
propre vles (for amonges the hethen people it was
a comon thyng to bye vyllaynes or bondmen) and
callest them thy seruantes: yet remembre that they
be men and no beastes. In that they be bought, it
cometh by the iniquitie of fortune, but in that they
be men they be thy felowes, for thou art but a man.

*Q̄ primū rapienda tibi est occasio prima.
Ne rursus quæras, quæ iā neglexeris ante.*

Even the very fyrste occasion of a good thyng is
forthwith to be caught and taken vp, least if the oc-
casion withdrowe it selfe thou shalt be fayne to seke
it a-

LIBER QVARTVS. Fo. xxiij.

It agayne and perchaunce neuer fynde it moze, for
as muche as alredy thou hast neglected it.

**Morte repentina noli gaudere malorum,
Felices obeunt quorū sine crimine uita est**

If eueryll men do sodenly dye, we ought rather to
be sorow, then ioyfull. Let vs rather ioye in the death
of good men, whose death is happy.

**Cū cōiunx tibi sit, nec res, & fama labore,
Vitandum ducas inimicum nomen amici.**

If thou haste a wyfe and nether thy goodes nor
thy estimation and fame is in any eueryll case or daun-
ger, do not then bypnyng thy selfe into the frendeshyp
and familiaritie of greate men and namely of suche
as haue no good but rather an odious name amon-
ges the people, leaste thou get by suche frendeshyp
bothe to thy selfe and to thy wyfe some blemyshe or
eueryll name.

**Cū tibi cōtingat studio cognoscere multa
Fac discas multa, uites nescire doceri.**

The moze thou learneest, the moze loke thou study
to knowe. Some not vnhabyle to appzechende or con-
ceyue any maner of knowledge.

Miraris uerbis nudis me scribere uersus?

Hos breuitas sensus fecit cōiungere binos

A sentence ought to be comprised in fewe wordes.
For shortly thynges be beste remembred and sonest
borne away. And for this cause the authoz of this
pzepty boke thought it good by naked wordes to in-
clude in euery seuerall distich a seuerall lesson or mo-
ral pzecepte, to make it the playner and the shorter.

FINIS.

ALIQVOT

SENTENTIARVM

FLORES EXVARIIS

collecti scriptoribus per D.

Erasmum Roterodamũ

una cum interpretatione

Richardi Tauerneri

Serenissimi regis

Angliæ ab an-

nulo Signa-

torio.

The sayenges of Pittacus.



Ifficilia, quæ pulchra.

Goodly thynges be hard.

Magistratus uirum arguit.

Authoritie oz office bittereth what
the man is.

Prudētis est prospicere ne quid eueniat
mali, fortis tolerare, si quid forte obtie-
gerit.

It is a wyse mans parte to forsee that no euyl
chaunce vnto hym, and agayne it is an hardy mans
parte to suffre if any euyl chaunce hym.

Ne cui calamitatem suam exprobaris.

Up:

Upbraidde no man of his myfffortune.

Vxorem & qualem ducito.

Wary a wyfe of no hygher byrthe or estate then thou arte thy selfe.

The sayenges of Elias.

Valere corpore, naturæ mun⁹ est, Diuitiæ danť a fortuna, Sapientia animi bonū est.

To be stronge of body is the gyfte of nature, Riches is giuen of fortune, And wysdome is the good thyrng of the mynde.

Ita dispensa tempus, quasi & diu uicturus, & mox moriturus.

So dispose thy tyme, as thou shuldest bothe lyue longe and also dye shortly.

Delibera lente, qđ decriueris cōstāter urge

Take longe aduiselement, but the thyrng that thou hast ones determined set vpon it constantly.

Ne præceps sis ad loquendum.

We nor h. ady or rashe to speake.

Pessimi cōsultores sūt ira & præcipitantia.

Wrath and rashenes be two the worst counsayers that can be.

Sapiens omnia sua bona secum portat.

The wyle man carryeth all his goodes with hym.

The sayenges of Cleobulus.

Amicos beneficijs foue, quo fiant amiciores, inimicis benefac quo fiant amici.

Waryteyne thy frendes with good turnes to make them moze frendly, & do good turnes to thyne ene

SENTENTIARVM

enemies to make them thy friends.

Egressurus domo, tecum expendito quicquid foris agere uelis, domū ubi redieris, quicquid egeris reputato.

When thou goest from home, waye with thy selfe what thou wylt do abroad. And whē thou returnest home, recorde with thy selfe what thou hast done.

Audiendi q̄ loquendi studiosior esto.

Be more desirouse to heare, then to speake.

Voluptati frenos inijcito.

Reyde thy pleasure.

Vxori præsentiū alijs nec blandire nec iurgium facito.

In presence of other, neyther flatter thy wyfe nor chide her.

Rebus secundis ne efferaris, aduersis ne deijciaris.

With prosperitie be thou not lested vp, and with aduersitie be not threwn downe.

The sayenge of Periander.

Voluptas cito perit, honos immortalis est.

Pleasure sore perysheith, but honour neuer dyeth.

Tuta res quies, periculosa temeritas.

Quienes is a sure thyng but rashnes is dangerous.

In rebus prosperis esto moderatus, in aduersis prudens.

In prosperitie be sobre, in aduersitie wyse.

Cura

Cura potest omnia.

Diligence and study can do all thynges.

The sayenges of Anacharsis.

De arte non iudicat nisi artifex.

Of a crafte none can iudge but the crafter man.

Ex alienis uitijs disce q̄ fœda sint tua.

By other mens vices learne howe foule thyne owne be.

Linguam, uentrem, & pudenda cohibe.

Charme the tonge, bely and pzeutrics.

The sayenges of Thales.

Difficillimum est omnium nosce seipsum.

It is the hardeste poynte of al, a man to knowe hym selfe.

Quæ in alijs damnes, ipse ne feceris.

Suche thynges as thou doste condemne & blame in other, do them not thy selfe.

**Amicorum non minus absentiu q̄ presens
tium memores esse oportet.**

It behoueth vs to remembze our frendes aswell absent as present.

Animus honestis artib⁹ excolendus est, potius q̄ forma corporis componenda.

A man ought rather to garny the his mynde with honest artes: then to decke the forme of his body.

Ne quæras fraude ditescere.

Seke not to growe ryche by falthode.

Qualem gratiam retuleris parētibus tuis,

D. j. talem

SENTENTIARVM.

talem expecta & a liberis tuis.

Suche thanks as thou hast yelded to thy father and mother, loke for the lyke of thy chyl dren.

The sayenges of Solon.

Virtus fidelior est iureiurando.

There is moze truste in a mans honestie then in an othe.

Qd præclarum est, accurate est agendum.

A thyng of excellencie ought to be fynely and substantially done.

Amicum ne temere recipito, receptum ne reijcito.

Receyue no man rashly into thy frendeshyp, and when thou hast receyued him cast him not rashly of.

Impera, sed prius edoct⁹ imperio parere.

Desyre to beare some rule, but fyrste learne to be obedient vnto rule thy selfe.

Cum regibus (dixit Aesopus) aut omnino non est loquendum, aut quæ sunt iucundissima loqui oportet.

with kynges (sayde Esop) it were best eyther not to speake at all, or to speake thynges most pleasaunt.

Imo, inquit Solon, cum regibus aut omnino non est loquendum, aut quæ sunt optima loqui oportet.

For sayeth Solon. with kynges it were best eyther not to speake at al, or to speake the best thynges.

Rationi pareto.

Obeie reason.

Malo

Malorum consuetudinem fugito.

Eschue the feloushypp of euyll disposed men.

In defunctum maledicta ne congerito.

Rayle not vpon the deade.

Filius ne parentē alere cogitor, a quo nulam artem edoctus est.

Let not the sonne be compelled to fynde hys father in hys extreme pouertie and nede, of whom he hath not bene taught oz brought vp in any science oz occupacion.

Vitæ finem spectato.

Prayse no man for happy tyll thou se the ende of his lyfe.

The saynges of Chilo Lacedemonius.

Si dixeris quę uis, audies quę non uis.

If thou speake what thou wylte, thou shalte hear what thou wylte not.

Damnum turpi lucro potius esto.

Preferre dammage afoze foule lucre.

Ne lingua preuertitor animum.

Let not the tonge runne befoze the wyte.

Quę fieri non possunt ne tentes.

Assaye not the thynges that can not be brought aboute.

Index aurum, aurum explorat hominem.

The touche stone tryeth golde, golde tryeth mā.

Amato tanq̄ osurus, oderis tanq̄ amatur?

Loue as though thou shuldest in tyme comynge hate, and hate as though thou shuldest in tyme comynge loue.

D.ñ.

The

SENTENTIARVM.

The sayenges of Aristippus.

**Opes eiusmodi tibi para, quę nauī fracta
simul cum domino enatent.**

Seke the suche ryches whiche if the shyp breake
may swymme forth togyther with the owner.

**Fortunę bona uarij casus eripiunt: bona a
nimi quę sola uere bona sunt, nec incen-
dium nec naufragium potest eripere.**

The goodes of fortune be take away by sundry
casualties, but the goodes of the mynde whiche be
only the true goodes can be taken away neyther by
fyre nor by shypwreake.

Disce puer, quę uiro sunt usui futura.

Learn when thou arte a chyld suche thynges as
shall stande the in stede when thou arte a man.

The sayenges of Theophrastus.

Preciosissimus sumptus est tempus.

Time is the moske preciousse coste that a man can
bestowe.

The sayenges of Antisthenes.

Regiū est audire male, quā feceris bene.

It is gyuen to a kynge, though he do neuer so
well yet to be euill spoken of.

**Satius est in coraces q̄ in colaces. i. in cor-
uos q̄ in adultores incidere, illi mortuum
exedunt, hi uiuum etiam.**

It is better of the twayne, to fall amonges a sorte
of rauens, then a monges flatterers. The rauens
eate a man whan he is deade, but the flatterers eate
him quicke.

Quod

FLORES Eol. xxvij.

Qd rubigo est ferro, hoc liuor est homini.

That ruste doth to yron, that doth enuy to man.

Fratrū concordia est quouis muro tutior.

The cōtorde of bzethē is surer thā any stone wal.

Præcipua disciplina est dediscere mala.

The chiefest learnyng is to vnlearne vices.

The sayenges of Diogenes.

Vir bonus dei simulachrum est.

A good man is the ymage of god.

Amor ocioforum est negotium.

Loue is the busynes of loyterers.

Miserrima res est senex egens.

An olde man neddy is a thyng moste miserable.

Perniciosissime mordēt, ex feris bestijs ob-
trectator, ex cicuribus adulator.

There be two which byte moste deadly, of wylde
beastes the backebyster, and of tame the flatterer.

Oratio blanda est mellitus laqueus.

A flatteryng speache is a hony swete snare.

Qui præclare loquuntur nec faciunt, cithē
re similes sunt, quę sonat alijs, ipsa nec aus-
diens, nec sentiens.

They that speake gloziously, but do nothyng there-
after, be lyke to a harpe, whiche maketh a sounde to
other, but it selfe neyther heareth nor perceyueth.

Frustra uiuit, cui ut bene uiuat nulla cura ē

He lyueth vayne ly which hath no care to lyue wel.

Qui forma decorus indecore loquitur, ex

D.iiij.

ebur

SENTENTIARVM.

eburnea uagina plumbiū educit gladium.

A goodly person that speaketh vngoodly wordes, draweth forth a leaden swearde out of an yuery scaberde.

Serui heris, improbi seruiūt cupiditatibus

Bonde men be thral to theyr maysters, and wicked men to theyr lustes.

Eruditio iuuenib⁹ sobrietas est, senib⁹ solatiū, pauperib⁹ diuitiæ, diuitib⁹ ornamētū.

Learnyng is to yonge men a sobrenes, to olde men a solace, to poore men ryches, to ryche men a garnishment.

Nobilitas, gloria, diuitiæ, malitiæ sunt uelamenta.

Nobilitie, glozy, ryches be the clokes of naughtynes.

The sayenges of Socrates.

Quæ supra nos, nihil ad nos.

The thynges that be aboue vs, pertaine nought vnto vs.

Hoc unum scio inquit Socrates me nihil scire.

This one thyng I knowe sayde Socrates that I knowe no thyng.

The sayenges of Crates.

Vt in oī malo punico granū aliqđ putre est ita nemo reperit undiquaq; purus a uitio.

Aske as in euery pome granate there is some heruill rotten: so there is no man founde thoroughly cleane from vice.

The

FLORES. Fol.xxviii:

The sayenges of Zeno citlensis.

Non qui magn⁹, statim bonus est, sed quis
quis bonus, idem & magnus est.

It foloweth; not, that whosoever is great is forth
with good, but whosoever is good, the same is also
greate.

Ideo natura dedit homini aures duas, os
unicum, ut plus audiamus q̄ loquamur.

Nature hath gyuen man therfore two eares and
but one mouth, that we shulde be readyer to heare
then to speake.

Auribus attrahendi sunt homines potius
q̄ pallio, id est, psuasionem magis q̄ uiolētia.

Men ought to be drawen rather by the eares thā
by the gowne, that is to saye, rather by perswasion
then by violence.

The sayenges of Themistocles.

Præstat habere uiros egentes pecunia, q̄
pecuniam egentem uiris.

It is better to haue men wantyng money, then
money wantyng men.

The sayenges of Pericles.

Amicum esse licet sed usq; ad aras.

A man may haue frende, but he must go no farther
with his frende then tyll he come to the aulter, that
is, he may not offende god for his frendes cause.

The sayenges of Lamachus.

Non licet in bello bis peccare.

It is not lawfull in battel to make a faulte twyse.

SENTENTIARVM.

The sayenges of Iphicrates.

Indecora sapienti uox est, Non putaram,
aut non expectaram.

It is an vntcomblý sayeng for a wyle man to say,
I wolde not haue thought it, or I wolde not haue
loked that suche thyng shulde haue come so to passe.

The sayenges of M. Curius.

Præstantius est imperare aurum habentibus
uiris, q̃ habere aurum.

It is farre better for a man to beare a rule vpon
men hauryng golde, then to haue golde himselfe.

The sayenges of Cato senior.

Mirum eam ciuitatem saluam esse posse, in
qua minoris ueneat bos q̃ piscis.

It is merueyle that that citie can be saue, in
whiche an ore is solde for lesse pryce, then a fysh is
solde for.

The sayenges of Musonius apud Gellium.

Si per laborem honesti quippiam egeris,
labor abit, honestum manet: si per uolup-
tatem turpe quippiam feceris, uoluptas
abit, turpitude manet.

If thzough labour thou shalte worke any wor-
thyp: the labour vanysheth, and the worthyp tary-
eth. Bu if thzough pleasure thou shalte worke any
shame, the pleasure vanysheth & the shame taryeth.

SENTENTIARVM
INSIGNIVM,
FINIS.

 M I M I

P V B L I A N I,

that is to say, quicke and senten-
ciouse verses or meters of P V

B L I V S. with the inter-
pretation and brief

scholies of R^r

charde Ta

uerner.



Lienum est omne quicquid
optando euenit.

All that happeneth by wysching,
is none of thyne. As who shulde say.
what so euer commeth vnto the by
thyne owne trauayle and payne
that only counte thyne owne.

Ab alio expectes, alteri quod feceris.

Loke to haue the same at another mans hande
that thou thy selfe hast done to other. with what mea-
sure (sayeth Christe) ye measure, with the same shall
other measure vnto you agayne.

Animus uereri qui scit, scit tuto aggredi.

Wynnde that knoweth to feare, the same know-
eth also sauely to enterpryse. He that vnderstandeth
the daunger and peryll of thynges, can shyll also to
eschue peryll. On the contrary syde the harebrayne

D. v.

set

M I M I

setteth vpon thynges daungerously, bycause he hath not the wyt to feare.

Auxilia humilia firma consensus facit.

Consente maketh small succours sure. Though in warres a man hath but simple helps, yet if they agree togyther they shalbe stronge ynough and hable to beate a greater company amonges whom is no orde nor cōcorde. Discorde surely enfebleth the greatest powers.

Amor animi arbitrio sumitur, nō ponitur.

Loue is taken with choyse of mynde, but not layde downe. It is in our power not to begyn to loue. But when thou arte ones in, thou arte nowe become seruauant vnto it, and canste not plucke out thy heade when thou wylte.

Aut amat aut odit mulier, nihil est tertium.

A woman eyther loueth or hateth, there is no thyngde. woman kynde for most parte is in extremes and to soze vpon eyther parte. She hathe no meane. For (as Erasm⁹ saith) she is animal affectibus obnoxium that is to wete, without moderation or stey of her appetite, all full of affections, and in maner voyde of reason.

Ad tristem partem strenua est suspicio.

Suspicion is vehement and stronge to the vnfortunate or heuy parte. They that ones be fallen into heuy fortune, be moste suspected in theyr doynges, and mozeouer be cōmonly moste ready to suspecte the worst in all thynges.

Ames parentē, si æquus est, si alter, feras.

If thy father be gentle and in different vnto the,
loue him, if he be not suche but vnegall & inturiose,
yet because he is thy father, beare him.

Aspicere oportet, quod possis deperdere.

Thou must loke vpon the thyng that thou mayst
lose. The beste keper of a thyng is the owners eye,
that is to say, his pzeience.

Amici uitia si feras, facis tua.

If thou suffre thy frendes faultes thou make t
them thynne, as who shulde say, it shalbe layde to thy
charge what soeuer thy frende offendeth in, when
thou doest not chalenge him therof.

Aliena, homini ingenio, acerba est seruitus.

Bytter bondage is to a gentle man straunge. No-
thyng is dearer to a gentle herte then is fredome.

Absentem ledit, cum ebrio qui litigat.

who brauleth with a dronckerd, hurteth him that
is absent. The mynde of a drunckerd is away, wher
with he shulde speake. And therfoze it is all one as if
he were not there him selfe.

Amans iratus multa mentitur sibi.

A louer that is angry maketh many lyes to hym
selfe. The angry louer purposeth muche in his mynd
whiche he perfozmeth not afterwarde.

Auarus ipse miseriæ causa est suæ.

The couetouse man is cause of hys owne wret-
chednes. For wplyngly and wyttyngly he is euer-
more nedy and fylthy, afrayde to spende one halpeny
vpon him selfe.

Amās quid cupiat scit, qđ sapiat nō uidet
The

MIMI

The louer knoweth what to conete, but seeth not what to be wyle in. He coueteth without iudgement, not weyeng whether the thyng be profitable or hurtfull which he so coneteth.

Amanis puod suspicatur uigilans, somniat

The louer dreameth vpon the thyng that he suspecteth wakyng. Louers comonly sayne to them selues dreames & with vayne hope flatter themselues.

Ad calamitatem qlibet rumor ualet.

Euery rumour serueth for wrethednes, that is, sad and heuy tydynges be easely blowen a broade be they neuer so vayne, and false & they be also sone beleued. But suche thynges as be good, ryght, and honest, are hardly beleued.

Amor extorqri haud potest, elabi potest.

Loue can not be wzonge out, but fal away it may. Suche a vehemente thyng is loue, that soderly and perforce thou canst not thurst it out, but by lytle and lytle it may slyde away.

Ab amante lachrymis redimas iracundiā.

With teares mayst thou quenche the louers angre. If thy louer be neuer so angry with the, wepe, and all is well agayne. Thys arte is not vnknownen to some women.

Aperte cum est mala mulier, tum demum est bona.

When a woman is openly euyl then is she best. As who shulde say, if there be any goodnes in a woman it is then espyed, when she openly vttereth her malyce. Counterfeyted holynes (they say) is double wickednes. A woman for mooste parte (sayeth Erasmus)

is a croked and disceytfull pere, and therfore he is
 least hurtful, whē he is opely naught. This is not so
 spoken of women, but it agreeth vpo some men also.

Auarum facile capias, ubi non sis idem.

Thou mayst easily take a couetouse man, if thou be
 not the same thy selfe. One couetouse person can not
 beare another.

Amare et sapere uix deo conceditur.

To be in loue and to be wyse is scante graunted
 to god. It is not one mā's proprietie both to loue and
 also to be of a sounde mynde.

Auarus nisi cum moritur, nil recte facit.

The nygarde but when he dyeth doth nothyng
 well. For when he departeth the worlde, then at last
 he suffereth other men to spende and vse his goodes
 whiche he had hurded vp.

Astute dum celatur, se ætas indicat.

Age bewyppeth it selfe, be it neuer so craftely hyd
 and kepte in.

Auarus damno potius, q̃ sapiens dolet.

The louetouse person soroweth for losse of goodes
 rather then the wyse man. A wyse man vereth not
 him selfe with losyng of worldly thynges. But it is
 he that mourneth which maketh money his god.

Auaro quid mali optes? ni, vt uiuat diu.

What euyll canste thou wyshe to the couetouse
 man, but longe to lyue, forasmuche as he lyueth most
 wretchedly.

Animo dolenti nil oportet credere.

To a sorowefull mynde men ought to gyue no
 cre-

MIMI

credence. So longe as thou art greued. trust nothing
thy selfe. For greuaunce of mynde entyseth nothyng
a ryght.

Alienū nobis, nostrum plus alijs placet.

Other mens fortune pleaseth be, and ours plea-
seth other men moze. A Roman is contented with hys
owne allotment and thynges.

Amare iuueni fructus est, crimen seni.

Loue to a yonge person is a fruite of pleasure,
but to an olde person it is a blame.

Anus cum ludit, morti delitias facit.

An olde woman vsyng daliaunce, doth nothyng
eles in effecte but delyteth death.

Amoris uulnus idem qui sanat, facit.

The selfe person maketh the wounde of loue,
which healeth the wounde, that is, if the person lo-
ued assenteth to the louer.

Ad penitendū properat, cito qui iudicat.

He hasteneth to repent hym selfe whiche iudgeth
lyghtly. Be not to rash in iudgement. Of he ady sen-
tence gpyng, ostentymes foloweth forthynkyng.

Amicum opimæ res parant, tristes probāt.

wealth getteth frendes but aduersitie tryeth the.

**Aleator quāto in arte est melior, tanto est
nequior.**

A dyler the moze conyng and better he is in hys
feate, so muche he is the worse. The moze one excel-
leth in a thyng discōmendable, the leuder he is.

Arcum intensio frangit, animum remissio.

Wenz

Bendynge breaketh the bowe, but slackynge breaketh the mynde, that is, a bowe if it be bent to much, breaketh. But the powers of the mynde be increased by bendynge and cōtynual exercise wheras with slackenes and ydlenes they be broken.

B Is est gratum, quod opus est, ultro si offeras.

If vnasked thou offre thy frende the thyng that he nedeth, it is worthe double thanks. A benefyte wrested out by craupynge hath the losse a greate parte of the thanke.

Beneficium dare qui nescit, iniuste petit.

He that can no skyll to do a good turne, vnrightly clameth a good turne. He ought not to enioye any benefite of other men, that dothe good hym selfe to none.

Bonū est fugiēda aspicere alieno in malo.

It is good espyeng in another mans wo what thynges are to be fled. Learne what is to be eschued not with thyne owne harme, but take exemple at other mens euylles.

Beneficium accipere, libertatē uēdere est

To take a benefite is to sel thy libertie. He is not his owne man, that taketh a good turne of another man.

Bona nemini hora ē, ut nō alicui scit mala

There is a good houre to no man but that the same to another is euyll.

Bis enim mori est, alterius arbitrio mori.

To dye at another mans wyll is double death.

Natu

MIMI

Naturall death is nothyng so paynfull, as is violente death.

Beneficia plura recepit, qui scit reddere.

He receyueth the more benefites that knoweth to requite. Unthankfull persons ons knowen, haue nomore any good turnes bestowed vpon them.

Bis peccas, cum peccanti obsequium accommodas.

Thou doest twyse naught, when to him that doth naught, thou applyest thy seruyse and obeysaunce.

Bon⁹ animus læsus, grauius multo irascit.

A good and gentle harte ones agreued to muche sojer displeased and angry.

Bona mors est homini uitæ quæ extinguit mala.

Death which quencheth the euyls of lyfe is good.

Beneficiū dando accepit qui digno dedit.

He by gyuyng receyueth a benefite, which gyueth one to him that is worthy of it.

Blanditia non imperio, fit dulcis Venus.

By sayre and amiable meanes is Venus made pleasaunt, and not by force, by compulsion and commaundement.

Bonus animus nunq̃ erranti obsequiū accommodat.

A good mynde is neuer agreable to him that swarveth from the pathe way of good maners.

Beneficium se dedisse qui dicit, petit.

He that telleth a man that he hath done him a good turne

turne asketh a good turne. The rehersall of a benefyte bestowed, is a demaunde of another in recōpense.

Cōiunctio animi maxima est cognatio.

The knyttynge together of mynde is the chiefeſt aliaunce that can be. D; thus.

Bñuolus anim⁹ maxima est cognatio.

A frendfull mynde is the chiefeſt aliaunce. Doubtles, mutuall bencuolence byndeth strayter, then any knotte of bloude can bynde.

Beneficium ſæpe dare, docere est reddere.

Often to gyue a benefyte, is to teache a man to rendze agayne.

Bonitatis uerba imitari, maior malitia est.

To counterſayte the wordes of goodnes is the greater wyckednes. He that is naught and ſpeaketh well is moze then naught.

Bona opinio homini tutior pecunia est.

A good opinion is ſurer to a man then money. It is better to haue a good fame then any ryches.

Bonū tametsi ſupprimitur, non extinguiſ.

The thyng that good is (as trouthe and iuſtice) though it be ſuppreſſed and kept vnder for a tyme, yet it is not quēched vitterly, but at lēgth wyl bzake out agayne.

Bis uincit qui ſe uincit in uictoria

He that can ouercome him ſelfe in victoꝝy, that is to ſay, vſe moderatly the victoꝝy, ouercometh twyſe, fyrſt his enemy, ſecnde his owne mynde.

Benignus etiam dandi cauſam cogitat.

He that is liberall and free harted lokeſh not to

E. l. be do

MIMI.

be despyed, but of hym selfe seeketh occasion to ghuē.
Bis interimitur, qui suis armis perit.

He is twyle slayne that is destroyed with hys
owne weapons.

Bene dormit qui nō sētit q̄ male dormiat.

He sleapeth well that fealeth not howe euill he
sleapeth, when the fealyng of worldly euyl is away,
there is no euill.

Bonorum crimen est officiosus miser.

A vertuouse person in misery is the blame of good
thynges, as who shulde say, vertue is blamed when
vertuouse men be afflicted and troubled. If he that
spueth well fall into misery, loo wyll they say ye may
se howe these geare spede.

**Bona fama intenebris proprium splendor
rem obtinet.**

A good fame euen in darkenes loseth not her due
beuty and renoume.

Bene cogitata, si excidunt, non occidunt.

Good deuises though for a tyme they fall out of
memozy yet they fall not cleane away for euer.

Bene perdit nūmos, iudici cū dat nocens.

He loseth well money whiche beyng taken in a
ttryppe ggueth to the iudge oz ruler some rewarde
for his sauegarde.

Bonis nocet, q̄sq̄s pepercerit malis.

He hurteth the good, which spareth the badde.

Bono iustitię, proxima est seueritas.

To the good thyng of iustice rigour is nexte, that
is to say, the rygour of the lawe whiche is an euill
thyng

thyng is so nere vnto iustice whiche is a good thyng
that oftentymes the one is taken for the other.

Bonū apud uirum cito moritur iracundia.

with a good man angre sone dyeth.

Bona turpitudine est, quæ periculū indicat.

It is a good dishonestie that bewyepeth daunger.

Bona comparat præsidia misericordia.

Mercy getteth good defences or garisons. who
so hath a pitifull eye, can not but prosper.

Bonarum rerum consuetudo pessima est.

Accustomableness of pleasaunt thynges is worst
of all. Nothing is sweete but waxeth lothsome if it be
continually vsed.

Beneficiū dignis ubi das, omnes obligas.

when thou doest good to the worthy thou obli-
gest all. For it is not bestowed vpon the person, but
vpon vertue.

CRudelis in re aduersa est obiurgatio

In aduersitie it is crueltie to chide thy frēde
when he shulde be comforted.

Cauendi nulla est dimittenda occasio.

No occasion of takyng hede is to be let passe.

Cui sēper dederis, ubi negas, rapere i peras

Ones deny one to whom thou hast alwayes giue
and thou inforcest that person to plucke from the.

Crudelē medicū intemperans Aeger facit.

The mystemperate and vnruly sycke man ma-
keth the phisicien to exercise cruell medicynes.

Cuius mortē amici expectāt, uitā oderāt.

E.ij. whose

MIMI

Whose death a mans frendes do loke for, his lyfe they hate. wherfoze put not thy selfe in truste with suche frendes.

Cum inimico nemo in gratiam cito redit.

With hys enemy noman that wyle is returneth lyghely without good deliberation into frendshyp and familiaritie agayne.

Citius uenit periculum, cum contemnitur.

Danger cometh the soner when it is not past on.

Casta ad uirū matrona parendo imperat.

A chaste woman with her husbande, by obeyeng, ruleth.

Cito ignominia fit superbi gloria.

The glozy of the proude person anon vercommeth his reproche. Infamy alwayes ensueith arrogancy.

Consilio melius uincas, q̃ iracundia.

Thou shalte better ouercome by good aduise thā by fury.

Cuius dolori remedium est patientia.

To all maner of sorowe patience is a remedy.

Contemni est leuius q̃ stultitia percuti.

It is lesse hurte to be despyed for vertue, then to be stryken with folly.

Cum uitia prosunt, peccat qui recte facit.

When vices be unpunished yea and also reuerenced, then he that doth well is taken for an offender.

Comes facundus in uia pro uehiculo est.

A pleasaunt companion to talke with by the way is as good as a chariot.

Cito

Cito improborū lāta in perniciem cadūt

The myrthes of wycked persons do sone turne vnto destruction.

Crimen relinquit uitā, qui mortē appetit.

He that couereth death, accuseth lyfe, and so lea- ueth a blame vnto it, whiche is not to be blamed.

Cui plus licet q̄ par est, plus uult q̄ licet.

He that hath the more authoritie then he ought to haue, wyl also do more then he hath authoritie to do. This sentence is very p̄ety, and it agreeth (sayeth Erasmus) vpon tyrantes and women.

Cui nūq̄ domus est, sine sepulchro est mor- tuus.

He that no where hath abydyng place (as a ban- ished man or suche other) is as a deade man without a graue. Banishment is in effecte a ciuile death.

Cito ad naturam ficta redierint suam.

Counterfeited thynges wyl sone retourne agayn to theyr kynde.

Discipulus est prioris posterior dies.

The day folowynge is the scholer of the day that goeth before. By dayly experience of thynges we must growe wyser and wyser.

Dānare est obiurgare, cū auxilio est opus.

When thy frende nedeth helpe, then to chide him is to hurte him. Fyrst therfore helpe him out of hys misery.

Diu apparandū est bellū, ut uincas, celeris

warre is longe to be prepared that thou mayste

win. ouer

MIMI

ouercome the soner. Suche as be ouer hasty in setting
on, come the sloulier to the ende.

Dixeris maledicta cuncta, cum ingratum
hominem dixeris.

Thou shalt haue spoken al reproches, when thou
callest a man a choyle. Surely choily shenes cōteineth
in it all vices.

De inimico ne loquere malum si cogites.

Of thy enemy speake no euill if thou thynkest it.
If thou caste to do him a displeasure speake it not.

Deliberare utilia, mora est tutissima.

To take aduise ment vpon thynges profitable, is
a moſte ſure delay.

Dolor decreſcit, ubi quo creſcat nō habet

Sorowe abateth when it can no longer increaſe.
when the euill is at the hygheſt, then muſte it nedes
growe eaſy.

Dediſcere flere fœminam, eſt mendaciū.

A woman to forget to wepe is a thyng feyned,
that is to ſay impoſſible.

Discordia fit charior concordia.

By diſcorde is con corde made the dearer and ſu-
rer. For as Cherence ſayeth. The fallynge out of lo-
uers, is a renuaunce of loue.

Deliberandum eſt diu, quod ſtatuendum
eſt ſemel.

The thyng wherof thou muſt but ones determyne,
as of marriage oz any other earneſt mater, thou ough-
teſt to take a good and longe bzeath, ere thou aduen-
ture vpon it.

Difficilē oportet aurē habere ad crimina.

Thou oughtest to haue no ready eare to occasions.
Beleue not euery man that impecheth another.

Dum uita grata est, mortis cōditio opti-
ma est.

Whyle lyfe is pleasaunt, the state, condicion of
bargayne of death is best, that is to say, it is then best
medlyng with death.

Damnū appellādū est, cū mala fama lucrū.

Gaynes with an euyl name is dāmage and losse.
Ducis in consilio posita est uirtus militum

In the wysdome of the captayne resteth y strength
of the souldours.

Dies quod donat, timeas, cito raptū uenit

The thyng that a day gyueth (beware) a day com-
meth anon to plucke it awaye agayne. A man may
sumtyme haue a day to be auauiced in, but agayne
it is good to feare least a daye come and swepe all a-
way agayne.

Dimissum quod nescitur, non amittitur.

A thyng forgoone that is not myssed is not losse.
It is no losse that thou fealest not.

E Tiam innocentes cogit mētiri dolor.

Payne forceth euen the gyltlesse to lye.
Etiam peccato recte præstatur fides.

Euen vnto synne fidelitie and trouth is wel per-
formed. Faythe is so hyghly to be kepte that euen in
euyl thynges otherwhyles yea and to Turkes it
ought to be obserued.

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Etiam celeritas in desiderio mora est.

In a feruent desyre speede is couēd a tariuunce.

Ex uitio alterius sapiens emendat suum.

By the faulte of another, the wylie man mendeth hys.

Et deest et superest miseris cogitatio.

To the miserable and wretched persons consideration both lacketh (bycause they espye no remedy) and also aboundeth, bycause they perceyue what they shulde haue done but it is to late.

Etiā obliuisci quod scis, interdū expedit.

Euē to forget the thyng thou knowest, otherwhyles is expedient.

Ex hominum quæstu facta fortuna est dea

Out of mens gaynes rose fortune to be a goddesse. The inordinate desyre of lucie caused that fortune amonges the Danymys was thought to haue bene a goddesse in that she fauoured theyr desyres.

Effugere cupiditatem, regnū est uincere.

To tame thyne owne lust is to cōquere a kyngdom.

Etiam qui faciunt, odio habent iniuriam.

Euē the very wronge doers, hate wronge.

Eripere telum, non dare irato decet.

It becommeth to plucke awaye, and not to gyue weapon to the angry body. Angre (sayeth Horace) is a thozte frenly.

Etiam capillus unus habet umbrā suam.

Euē one heare of the head hath a shadowe, that is, there is nathing so simple, but can do sumwhat.

Eheu

Eheu q̄ miserū est, fieri metuendo senem.

Alacke howe wretched a thyng is it with fearyng to waxe aged.

Etiam hosti est æquus, qui habet in cōsilio fidem.

He is indifferent to hys very foe, that in hys ad-
uyle takyng haie sayth and trouth in his harte and
before his eyen.

Est honesta turpitudine pro bona causa
mori.

It is an honest shame to dye for a good quarell.
Excelsis multo facilius casus nocet.

Unto them that be alofte and in hygh place doth
a fall hurte muche soner.

F Idem qui perdit, quo se seruet in res
liquum?

He that loseth his honesty & credite, wherby shall
he afterwarde helpe him selfe?

Fortuna cum blanditur, captatum uenit.

When fortune flattereth, she cometh to catche the.
Fortune is then chiefly to be suspected whē she most
laugheth.

Fortunam citius reperias, q̄ retineas.

Thou mayst soner fynde fortune then reteine her.
It is a greater maistry to kepe that thou hast gotten
then to get.

Formosa facies muta cōmendatio est.

A beutyfull face is a dōmbe oz speacheles setting
E. v. out

M I M I

out. fayne persons be fauoured without speakyng.
Frustra rogatur, qui misereri non potest.

He is besought in vayne, which can haue no pitty.
 what nedeth to be suter to hym, that with no prayer
 can be bowed.

Fraus est accipere qđ non possis reddere.

It is deceite to take that thou canst not requyte,
 namely one wayes oz other, as by seruice, by gyuing
 as good a thyng, by counsaile and so forth.

Fortuna nimium quem fouet, stultū facit.

whom fortune ouermuche cockereth, she maketh
 a folc. with greate felicitie is for moſte parte coupled
 foly and pryde.

Fatetur facinus is, qui iudicium fugit.

who fleeth to be iudged graunteth his wickednes.

Felix improbitas optimorū est calamitas

Happy leudnes is the wretchednes of good men,
 that is to say, when so euer fortune fauoureth leude
 persons, then be the moſte vertuouse and beste men
 in euyl case.

Feras non culpes, quod uitare non potest.

Suffre, blame not, that can not be eschued.

Futura pugnant, ut se superari sinant.

The euyls to come do stryue to the intent they
 mought suffre them selues to be ouercome. As who
 shulde say, the euyls to come do so seme to hange ouer
 our heade, that yet they may with wysdome be vain-
 quyshed and eschued.

Furor fit læsa sapius patientia.

Patience often hurte becōmeth a fury, patient
 bodyes

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bodpes if they be ofte styred, at laste rage muche
soer, bycause it is longe ere they be moued.

Fidem qui perdit, nil potest ultra perdere.

who loseth his credēce, can lose naught beyonde it.

Facilitas animi ad partem stulticiæ rapit.

Casynes of mynde plucketh a man to the parte
of foly. Gentle and plyable hartes be sone entyled to
foly.

Fides ut anima, unde abit, nūq̃ eo redit.

Credite, euen as a mans lyfe, doth neuer returne
thither agayne from whēce it departed. As lyfe ones
losse neuer retourneth, so if a man ones lose hys cre-
dence he shall neuer get it agayne.

Fidem nemo unq̃ perdit, nisi qui nō habet

Fayth no man euer loseth, but he which in dede
neuer had it, though outwardly he appeared neuer
so faythfull.

Fortuna obesse nulli contenta est semel.

Fortune is not contented to hurte a man ones.
whē fortune begynneth ones to loure vpo one, she is
not sufficed to do hym one displeasure but heapeth
displeasure vpon displeasure.

**Fulmen est ubi cum potestate habitat iras-
cundia.**

Angre where it lodgeth with power, is euen a
lyghtnyng and thundryng, as who sayeth, when the
myghty man is angry, he playeth the deuyll.

**Frustra, cum ad senectam uentum est, repe-
tes adolescentiam.**

when

M I M I

When thou comest oncs to age, thou shalt clayme
againc youth in vayne. Let therfore age medle with
matters mete for age.

Falsū maledictū maleuolum mendaciū est.

A false reproche and vpbaydyng, is a maliciouse
leasynge.

**Fœminæ naturam regere, desperare est
omnium.**

To rule a womans nature is the dyspayze of all
men, that is to wete, euery man despayze to do it, it
is a thyng so harde.

Fer difficilia, ut facilia leuius feras.

Beare harde thynges that thou mayst bear easie
thynges the lyghter.

Fortuna nulli plus q̄ consilium ualet.

Fortune is to no man moze of strength then is
counseyle, that is to say. wysedome dothe moze then
ryches.

Fortuna uitrea est, quæ cū splēdet, frāgit̃.

Fortune is vyzkale as glasse, when she glystcreth,
she breaketh.

Feras quod lædit, ut quod prodest pferas

Beare incommodie, to the intent thou mayste
carp away comoditie.

Facit gratum fortuna quam nemo uidet.

Fortune (that is to say wealth, ryches, prosper-
rity) whiche no man seeth maketh the owner accep-
table and beloued. As who shulde say, if thy wealth
be spyed, thou shalt be enuied. Dissemble therfore
thy felicitie.

Fru-

Frugalitas miseria est rumoris boni.

Frugallie, that is to n etc, homly and temperate living is a misery of a good rumour, as who shulde say, though it be (namely to the worlde) a misery, yet is the name good and honest.

CRaue præiudicium est, quod iudicium non habet.

That is a greuouse preiudice or foreiudgement, which hath no iudgement. He calleth here a foreiudgement, when a man of power suppresseth and dampneth a man befoze he be iudged by the lawe.

Grauiissima est probi hominis iracundia.

The displeasure of a good man is most heup.

Grauis animi pœna est, quem post factum pœnitet.

The punishment and payne of mynde is greate of that person which repeneth hym after he hath done a mys.

Grauis animus dubiã nō habet sententiã.

A graue & sad mynde hath no waueryng sentence.

Graue est malum omne quod sub aspectu latet.

Euery euyll is greuouse whiche lyeth hyd vnder a vpsour, that is to saye, whiche is cloked vnder the outwarde appearaunce of goodnes.

Grauius nocet quodcūq; inextpū accidit.

What so euer hapeneth vnallied greueth the soze

Grauior inimicus, qui latet sub pectore.

MIMI

More greuous is the enemy that lurketh vnder the best, which is, thy vicious affection and luste of els he to whom thou openest the secretes of thy hart and takest hym for thy best frende, and he is in dede thy enemy.

Grauiissimum est imperium consuetudinis.

Moste greuous is the impire or rule of custome. Custome practiseth euen a certayne tyranny amon- ges vs, in so muche that the moste folp the thynges of all, if they ones growe into an vse, can not be pluck- ed away.

Graue crimen etiam cum dictum est leuiter, nocet.

A greuous and heynous cryme (as for example to be called a traytour or heretyque) though it be but lyghtly spoken, yet hurteth and is daungerous to him that is so called, euen because of the hatefulnes of the cryme.

Heu q̄ difficile est glōriæ custodia?

Ah, howe harde a thyng is the defence of a mans renoume or fame.

Homo extra corpus est suum, cū irascitur.

A man is out of his owne body when he is angry.

Heu q̄ est timendus, qui mori tutū putat?

Ah, howe muche is he to be feared that counte it a sauftey to dye? He that despyseth death is muche to be feared, forasmuche as, whosocuer is a despyser of his owne lyfe, is as it were lord of another mans.

Homo qui in homine calamitoso est miser- ricors, meminit sui.

The

The man that is pitifull on a miserable person, remembreth him selfe. For he vnderstandeth that him selfe may haue neede of helpe.

Habet in aduersis auxilia, qui in secundis commodat.

He is holpen in aduersitie, which lendeth in prosperitie.

Heu q̄ miserum est lædi ab illo, de quo nō possis queri.

Oh howe miserable a thyng is it, to be hurte of him, vpon whom thou canste not cumplayne.

Hominē experiri multa, paupertas iubet.

Pouerite dzyueth a man to assay many thynges.

Heu dolor q̄ miser est, qui in tormento uocem non habet.

Oh howe miserable is that mans sorowe whiche in torment, dare not vtter his voyce. Men, whiche, whyle they are racked, beaten, and tormented dare not or can not be suffered to speake the trouth, are in moste greuouse state.

Heu q̄ pœnitenda incurrunt homines uiuendo diu.

Oh into howe miserable thynges and full of repentance do men run by luyng longe. In a longe lyfe, do many thynges happen, that a man wolde not haue.

Habet suum uenenum blanda oratio.

A sayre speache hath his venyme. Eloquence lyeth in awayte of men and is as it were a sugred porson.

Homo

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Homo toties morit̃, quoties amittit suos.

A man so ofte dyeth, as he loseth hys chyldren. Surely the losse of a mans chyldren is euen a spyce of death vnto him.

Homo semper in sese aliud fert, in alterum aliud cogitat.

A man euer beareth one thyng towarde himselfe, and thynketh another towarde another man. There is no man but dissembleth otherwhyles.

Honestus rumor alterum est patrimoniũ.

An honest fame to a man, is as good as patrimony or inheritance.

Homo nescit, si dolore fortunam inuenit.

A mā knoweth not if he fyndeth fortune that is to say the goodes of the world with sorowe and payne.

Honeste seruit, qui succumbit tempori.

He honestly serueth that stoupereth to the tyme, that is to say, it is honesty for a man to fasten hym selfe to the tyme and to gyue place vnto fortune for a season.

Homo uitæ commodatus, non donatus est

Man is lent vnto lyfe and not gyuen. As who shalde saye, lyfe is graunted but for a tyme, and in suche wyse, as he that lent it, may lausfully requyre it agayne when him listeth.

Hæredem scire, utilius est q̃ quærere.

Better it is for a man to knowe his herze, then to seke his herze. He knoweth his heire, that gettieth him chyldren of his owne, to inherite after him. But he sekereth him an herze, that despyseth to be married.

oz which regardeth not his owne chyldzen, but pre-
ferreth straungers.

Hæredis fletus sub persona risus est.

The heyres mourning is vnder a visour a laugh-
yng. He be walleth the death of his testatour oz aun-
celtour in outwarde semblaunce but inwardly he
laugheth. Euē as game players in a playe oz disgy-
syng play the partes and take vpon them the persons
of kynges of quenes & of other states, but inwardly
they be not so in dede:so heyres and executours make
as though they wepte, but in dede they laughe.

Habent locum maledicti crebræ nuptiæ.

Often mariages be reþroued.

Inferior horret, quicquid peccat su-
perior.

what so ener the ruler dothe amysse, the subiecte
shynketh for it and feleth the smarte. This is accor-
dyng to the sayeng of Horace. *Quicquid delirant reges
plectuntur Achiui.*

Inimicū ulcisci, uitam accipere est alterā.

A man to reuenge him of his enemye is euen lyfe
vnto him and meate and dryncke.

Id agas, ne quis tuo te merito oderit.

Do so, that noman hate the for thyne owne de-
seruyng.

Inuitum cum ritineas, exire incitas.

when thou reteynest the euylwyllyng, thou alle-
rest him to departe.

Inguinitatem lædis, cum indignum rogas.

MIMI

Thou hurtest generositie, by intreating the vnworthy.

In nullū auarus bonus est, in se pessimus.

The couetouse snugge is good to none, and worst to him selfe.

Inopi beneficiū bis dat, qui dat celeriter.

To the nedy he gyueth a double benefite, that giveth quickly.

Instructa inopia est, in diuitijs cupiditas.

Couetousnes in aboundaunce, is as x ho shulde say a furnyshed oz well stozed pouertie.

Inuitat culpam, qui peccatum præterit.

He sturreth men to synne, that wrynkeh at synne.

Iucundū nihil ē, nisi quod reficit uarietas.

Nothyng is swete, onles it be interlased w ith sundrynes. Shyfte a chaunge of thynges refretheth wonderfully the lothsome appetyte of man.

Ingenuitas non recipit contumeliam.

A gentle nature can take no reproche.

Impune peccat, cum quis peccat rarius.

When a man offendeth but very seldome, he is the more worthy to escape punishment.

Ingratus unus miseris omnibus nocet.

One vnkynde person maketh all other sely soules to fare the worse.

In miseri uita nulla contumelia est.

In the lyfe of a wretche is no sclander. wretches and euill persone be not for the mosse parte misreapoyted nor sclandered.

Ino

Inopiae defunt parua, auaritia omnia.

Douertie lackerh small thynges but couetise lacketh all thynges. The poze man is holpen with a lytle, but nothyng wyll satisfie and content the couetouse body.

Ita amicum habeas, posse ut fieri inimicu putes.

So take thy frende that thou thynke he may be made thyne enemye. Loue as thou shuldest in tyme comyng hate. So truste thy frende, that if he become thyne enemye, he shalbe hable to do the no great displeasure.

Inuidiam ferre, aut fortis aut felix potest.

Eyther the wealthy, or the hardy is hable to susteyne enuy. The wealthy and fortunat persons regard not the disdain of ether, and the hardy and couragious mynde despyse the disdainings of other.

In amore mendax semper iracundia.

In loue angre is a lyer. The angry louer perforce meth no thyng that he threteth. For one falsie teare of his lady wyll quenche all his proude wordes.

Inuidia tacite, sed minute irascitur.

Enuy, that is to say, the enuiouse person chafeth and is angry closey without viteryng hys mynde, waresly and styly, but yet lyghtly that is to saye for lyght and trylyng maters.

Iratum breuiter uites, inimicum diu.

Shun the angry person a lytle, but shun thyne enemye longe.

Iniuriarum remedium est obliuio.

f.ii.

The

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The remedy of wzonges is forgetfulnes.

Iracundiam qui uincit, hostem superat maximum.

He that baynquisheth angre, baynquisheth a passing greate enemye.

In malis sperare bonum, nisi innocens nemo solet.

In trouble none is wont to hope well but the vngilty person.

In uindicādo criminosa est celeritas.

In reuengyng, quickenes is full of blame. Some rede (in iudicando) in iudgyng. Doubteles to be he adyeyther in iudgyng or reuengyng is not comendable.

Inimicum quis humilem docti est metuere

It is the propertie of a wyse & well taught man to feare his enemye though he be but of lowe degre.

In calamitoso risus etiam iniuria est.

In a miserable and infortunate person euen laughyng is an iniury, that is to say, he thynketh him selfe touched and mocked, if he seeth one but laugh.

Iudex damnatur, cum nocens absoluitur.

The iudge is condempned, when the gilty is acquit. The iudge that acquiteth the offendour, dampneth him selfe of vnrighfulness.

Ignoscere humanum, ubi pudet cui ignoscitur.

It is good humanitie to forgyue, where the party forgyuen, repenteeth, and is ashamed of his faulte.

In rebus dubijs plurimi est audacia.

In thynges doutful, boldnes is very muche worth.
Illo nocens se damnat, quo peccat die.

The same day that the gylty offendeth, he dam-
 neth him selfe. There is no sozer iudge then a mans
 owne conscience accordyng to the latyne prouerbe.
Conscientia mille testes, that is to say. The cōscience stan-
 deth for a thousande wytnesses.

Ita crede amico, ne sit inimico locus.

So truste thy frende that thou be not in daunger
 of him if he turne to be thyne enemye.

Iratus etiam facinus consilium putat.

The angry man cōteth mischief counsayle. when
 a body is angry he iudgeth a leude dede to be well
 and wysely done. Or ye may interprzte it also thys
 wayes. The angry man cōteth counsayle myschief,
 that is to say, when he is well cōsayerd of his frende
 he thynketh him selfe harmed.

**Improbe Neptunum accusat, qui iterum
 naufragium facit.**

He that the seconde tyme is in daunger of drou-
 nyng and suffreth thypwake, wyckedly blameth
 god. Neptune was of the panyms supposyd to be the
 god of the see.

L Oco ignominia est apud indignum
 dignitas.

worthynes in an vnworthy person is in place of
 a reproche. worthyp or honour cōmitted to him that
 is not worthy to haue it, doth not cōmende him. but

f.iiij. rather

MIMI

rather disworshipp him.

Laus ubi noua oritur, etiā uetus admittit.

where newe prayse spryngeth, there also the olde is alowed. when a man doth agayne the seconde tyme well, he maketh that men beleue hys formar name and prayse the better.

Læso, doloris remedium, inimici dolor.

To a person greued, the greife of his enemye is a remedy of his greuaunce. he that can bewreake him selfe of his enemy, fealeth his owne harme the lesse.

Leuis est fortuna, cito reposcit quæ dedit.

Lyght and inconstant is fortune, for she anon claymeth agayne that she gaue.

Lex uniuersi est, quæ iubet nasci et mori.

Suche is the lawe, state, & condicion of al thinges vniuersally that it comaundeth the same to be bozne and to dye.

Lucrū sine damno alterius fieri nō potest.

Gaynes without the losse of another can not be had. Thys sentence agreeth with that before. *Diues aut iniquus est aut iniqui heres.* The ryche man is either wickhed him selfe, or a wicked mans heyre.

Lasciua et laus nunq̃ habent concordia.

Ryottouse luyung and prayse, can not be coupled together.

Legem nocens ueretur, fortunā innocens.

The gylty feareth the lawe, the vngylty fortune. The innocent and harmeles person, although he feareth not the lawes, as the euyl doer and gyltye doth, yet he feareth fortune which otherwhyles oppresseth the gylties.

Luxu-

Luxuriæ desūt multa, auaritiæ omnia.

Ryottouse lpyng or prodigalitie wanteth much, but the couctouse mynde lacketh all thynges. For as Juuenal sayeth. *Crescit amor nūmi quantum ipsa pecunia crescit.*

MAlignos fieri maxime ingrati docēt. Withākefull persons teache men most of al to be vnkynde harde and vnyberall. Churlythe natures and ingrate, make liberall and kynde persons to be the harder.

Multis minatur, qui unī facit iniuriam.

We threteneth many that doth wronge to one. All loke for iniury at his hande, that doth iniury to one.

Mora omnis odio est, sed facit sapientiā.

Euery tariāce is hateful, but yet it maketh wysdome. Lysler and tracte of tyme gendereth prudence. Lysler maketh that we do nothyng rashly.

Mala causa est quæ requirit misericordiā.

It is an euill cause that asketh pytie. Innocency and vngyltynes nedeth not mercy.

Mori est felicis, anteq̃ mortem inuocet.

It is an happy mā's lot, to dye afore he desyre death. They that wyshe them selues deade be in misery.

Miserū est tacere cogi, quod cupias loqui.

It is a payne to be compelled nor to speake the thyng that thou woldest couet to vtter.

Miserrima est fortuna quæ inimico caret.

Moste miserable is that state whiche lacketh an enemy. Wealth and felicitie sturreth vp hatred and

MIMI

enuy. wherfoze whom noman enuieth, he must nedes
be moſte miserable.

Malus eſt uocand⁹ qui ſua cauſa eſt bonus

He is worthy to be called an euill perſon, that is
good for his owne cauſe and aduantage only.

Malus ubi bonū ſe ſimulat, tunc ē peſſim⁹.

The naughty perſon, when he maketh him ſelfe
good, is then worſte.

Metus cū uenit, rarum habet ſomn⁹ locū.

when feare cometh, ſleape hath ſeldome place.

Mori neceſſe eſt, ſed non quoties uolueris

Thou muſt dye, but not when ſo euer thou wylte.

Male geritur, quicqd geritur fortunæ fide.

It is euill done, what ſo euer is done thzoughe
truſte of fortune.

**Mortuo qui mittit munus, nil dat illi, adis
mit ſibi.**

He that ſendeth a gyfte to the deade gyueth no-
thyng to him, but taketh from hym ſelfe. Amonges
the Danymſ they made ſacrifices for the deade.

Minus eſt q̄ ſeruus, dñs qui ſeruos timet.

The mayſter that feareth hys ſeruautes, is in
worſe caſe then a ſeruaunt.

Magis hæres fidus naſcitur q̄ ſcribitur.

A truſty executour oz heyr is rather bozne then
wryten. There is moze truſt in a mans owne bloude,
then in a ſtraunger vnto him. The ſtraunger that is
not of thy bloude flattereth the, that thou mayſte
make hym thyne heyr after the of that thou haſte.
This is ment agaynſt them which defrauding theyr
owne

owne naturall kynfolke for euerie tryflyng displea-
sure, gyue away theyr goodes vnto straungers.

Malo in consilio fœminæ uincunt uiros.

In a shreude counsaile women passe men. A wo-
mans aunswere (they say) is neuer to seke.

Mala est uoluptas alienis assuescere.

It is an euyl pleasure a man to accustome hym
selfe with other mens thynges.

Magno cū periculo custoditur, quod multis placet.

with greate peryll is that keppe, whiche pleaseth
many.

Mala est medicina, ubi aliqd naturæ perit.

It is a shreude medecine, where any thyng of na-
ture perysheth.

Malæ naturæ nunq̃ doctrina indigent.

Euyl natures nede neuer any teachyng. Naugh-
tynes is learned alone without a scholemayster.

Miseriam nescire, est sine periculo uiuere.

To lyue without daunger is as who shulde say, a
man to knowe no mysery. who so lyueth without pe-
ryll lyueth happely. A sure and saufe lyfe, though it
be but lowe and base yet it is mooste happy.

Male uiuunt, qui se sēper uicturos putant.

They lyue naught, that thynke to lyue euer.

Maledictum interpretando facies acrius.

By qualifieng an euyl tale or sclaunder, thou shalte
make it worse.

**Male secum agit æger, medicum qui hære
dem facit,**

MIMI

That sycke person dothe starke naught for hym selfe, that maketh his phisician his executour. For he prouoketh him to kyll him.

Minus decipitur, cui negatur celeriter.

He is les deceyued, that is quickly denyed. When a man is redely denied of his sute, he loseth les labor.

Mutat se bonitas, quum irites iniuria.

Goodnes chaungeth it selfe when thou sturrest it with iniury. As who shulde say, good men be made euyl and vngentle when they be chafed.

Mulier quum sola cogitat, male cogitat.

The woman, when she thynketh and studieth alone, thynketh euyl. Women comonly study theuennesse when they be alone.

Malefacere qui uult, nusq̃ nō causā inuenit

He that wyl do myschief, fyndeth euery where occasion therunto. Euyl disposed persons can sone deuise mater to worke vpon, and to vtter theyr malice.

Maleuolus semper sua natura uescitur.

The euylwylled and myscheuouse person feadeth vpon his owne nature, for though he be not hyzed of other to do mischief, yet loueth he to do it euen for the satisfeyng and fedynge of hys owne nature. So that he deluyteth and feadeth his owne nature when he occupyeth him selfe aboute vnhappynesse.

Multos timere debet, quem multi timent.

He ought to feare many, whom many do feare.

Male imperādo summū imperiū amittitur

By euyl rulyng a ryght great rule or empyre is lost

Mulier q̃ nubet multis, multis non placet.

The

The woman that weddeth her selfe to many,
can not please many.

Malum consiliū est, qđ mutari non potest.

It is an euyl cōsaille that can not be chaunged.

Nihil agere, sēper infelici est optimū.
It is euer best for an vnlucky person, to do
nothyng.

Nil peccēt oculi, si animus oculis imperet.

The eyen shulde nothyng offende, if the mynde
wolde rule the eyen. we blame our eyen, as thoughe
they ministred the occasion of euyl lustes. But the
mynde is in blame, which ruleth not the eyes.

Nil propriū ducas, quod mutari possiet.

Count nothing thyne owne, that may be chaūged.

Non cito perit ruina, qui ruinā prætmet.

He perymeth not sone by fall, that befoze feareth
a fall.

Nescis quid optes aut quid fugias, ita lū-
dit dies.

Thou knowest not what to desyre or what to
flee, tyme so mocketh vs. Suche is the chaunge and
rechaunge of the worlde, that oftetymes that a man
thought beste, he shall fynde worst for him, contrary-
wise the worst, best.

Nunq̄ periculum sine periculo uincitur.

Peryll is neuer ouercome without peryll

Nulla tam bona est fortuna, de qua nil pos-
sis queri.

There is no fortune so good wherof a man can
not complayne.

Ruf.

MIMI

Nusq̃ melius morimur homines, q̃ ubi libe-
ter uiuimus.

we neuer dye better, then when we haue lyued
gladly.

Negandi causa auaro nusq̃ deficit.

The couetouse wretche neuer is to seke of some
pretence or other to denye a man. He that gyueth not
gladly, euer fyndeth some cause why he shulde not
gyue.

Nimium altercando ueritas amittitur.

with ouermuche strepyng the trowth is loste. By
moderate disputacions the trowth is boulded out, but
by immoderate bzaulnynges it is loste.

O Vita misero longa, felici breuis.

O lyfe, longe to the miserable person but
shorte to the fortunate. The vnhappy persons
are wery of theyr lyfe but they that be well at ease,
thynke theyr tyme shorte.

Pars beneficij, quod petitur est, bene si
negas.

It is a pece of a good turne, when a man pretely
deny the thyng that is asked. Some gyue with suche
an euill wyll that they lose theyr thanke. Agayne
some can so properly denye a man, that they deserue
as muche thanke as the other.

Quotidie dānatur, qui semper timet.

He is dayly condemned, whiche alwayes
feareth. There is no sorer damnacion, then
the dome of a mans owne conscience.

Quo

Quotidie est deterior posterior dies.

Euermore is the day folowing worse. The world is dayly worse and worse.

Ridiculum est, odio nocentis perdere innocentiam.

It is greate folly for the hatred of the gyler to lose thyne owne vngyltynes. He that wyl lose hys owne innocēcy by cōmytting any crime, for hare he beareth vnto some naughty body, is worse thā mad.

Sultum est timere, quod uitari non potest.

It is folly shyns to feare that can not be eschued.
Se denegare patriæ, exilium est pati.

To deny thy selfe vnto thyne owne countrey is to suffre banishment. He that wyl not be conuersant in the comon weale is wyllyngly a banished man.

Timidus uocat se cautum, parcum -
fordidus.

The cowardde calleth hym selfe a ware felowe, and the nyggarde a sparer.

Tam deest auaro qđ habet qđ qđ nō habet.

The couetouse man as well wanteth that he hath, as that he hath not. He vseth nomore his owne then he doth other mēs goodes. So he lacketh them both a lyke.

Veterem ferendo iniuriam, inuitas nouam.

By sufferynge olde wronge, thou prouokest newe.

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IMPRIMENDVM
SOLVM.



My dear and you Elmen

George Harrisons

Book

Marchth
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1749

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